Published with the Sanction of the University of Bombay

THE ŚRAUTA READER

(Appointed as a Text for Paper III of the Sanskrit Honours B A. Examination of 1929 and 1930)



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1928

Price Rupees three annas eight.

Printed by A V Patvardhan at the Aryabhushan
Press, Budhwar Peth, Poona City
AND
Published by Professor A B Gajendragadkar,
Elphinstone College, Bombay

PREFACE



The University of Bombay appointed this Śrauta Reader as a Text for Paper III of the Sanskrit Honours B A. examination of 1929 and 1930. The Reader contains 66 extracts taken from 25 different works some of which are not easily available The Board of Studies in Sanskrit feared that nobody would come forward to edit this book on his own initiative. Nor was it likely that any Publisher would take it up, as the Reader was sure to have a very limited sale. The Board therefore requested the Syndicate to make arrangements for the publication of this book in the interest of students reading for Honours in Sanskrit Thereupon at the suggestion of Principal Hamill I undertook to edit the book in collaboration with my friend Professor R D. Karmarkar, the Syndicate having agreed to pay us a substantial sum towards the cost of printing.

We found that it was no easy task to collect together these 66 passages scattered over such an extensive field of literature. We have tried our best to give the student an accurately and intelligently edited text. Our only reward for this labour of love is the consolation that we have been of some service to the students who otherwise would have found it absolutely impossible to study these various passages from twenty-five different books

Elphinstone College,
Bombay,
10th June 1928.



A. B Gajendragadkar

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Śrauta Reader.

No. 1

Taittirīyasaṃhitā I. v. 9

अहर्देवानामासीद्रात्रिरसुराणां तेऽसुरा यद्देवानां वित्तं वेद्यमासीत्तेन सह ॥ ३७ ॥

रात्रिं प्राविशन्ते देवा हीना अमन्यन्त तेऽपश्यन्नाग्नेयी रात्रिराग्नेयाः पशव इममेवाग्निँ स्तवाम स नस्स्तुतः पशून्पुनर्दास्यतीति तेऽग्निमस्तुवन्त्स एभ्यस्स्तुतो रात्रिया अध्यहरभि पशून्निरार्जत्ते देवाः पशून् वित्त्वा कामाँ अकुर्वत य एवं विद्वानग्निमुपतिष्ठते पशुमान्भवति ॥ ३८ ॥

आदित्यो वा अस्माल्लोकादमुं लोकमैत्सोऽमुं लोकं गत्वा पुनरिमं लोकमभ्यध्यायत्स इमं लोकमागत्य मृत्योरबिभेन्मृत्युसंयुत इव ह्ययं लोकस्सोऽमन्यतेममेवाग्निँ स्तवानि स मा स्तुतस्सुवर्गं लोकं गमयिष्यतीति सोऽग्निमस्तौत्स एनँ स्तुतस्सुवर्गं लोकमगमयद्य ॥ ३९ ॥

एवं विद्वानग्निमुपतिष्ठते सुवर्गमेव लोकमेति सर्वमायुरेति ॥

No. 1 A

Taittirīyasaṃhitā II. iv. 1

देवा मनुष्याः पितरस्तेऽन्यत आसन्नसुरा रक्षाँसि पिशाचास्तेऽन्यतस्तेषां देवानामुत यदल्पं लोहितमकुर्वन् तद्रक्षाँसि रात्रीभिरसुभ्नन्तान्त्सुब्धान्मृतानभि व्यौच्छन्ते देवा अविदुर्यो वै नोऽयं म्रियते रक्षाँसि वा इमं घ्नन्तीति ते रक्षाँस्युपामन्त्रयन्त तान्यब्रुवन्वरं वृणामहै यत् ॥ १ ॥

असुराञ्जयाम तन्नस्सहासदिति ततो वै देवा असुरानजयन्तेऽसुराञ्जित्वा रक्षाँस्यपानुदन्त तानि रक्षाँस्यनृतमकर्तेति समन्तं

देवान्पर्यविशन्ते देवा अमावर्नाथन्त तेऽग्नये प्रवते पुरोडाशमष्टाकपालं
९ निरवपन्नग्नये विबाधवतेऽग्नये प्रतीकवते यदग्नये प्रवते निरवपन् यान्येव
पुरस्ताद्रक्षाꣳसि ॥ २ ॥

आसन्तानि तेन प्राणुदन्त यदग्नये विबाधवते यान्येवाभितो रक्षाꣳस्या-
१२ सन्तानि तेन व्यबाधन्त यदग्नये प्रतीकवते यान्येव पश्चाद्रक्षाꣳस्यासन्तानि
तेनापानुदन्त ततो देवा अभवन्पराऽसुरा यो भ्रातृव्यवान्त्स्यात्स स्पर्धमान
एतयेष्ट्या यजेताग्नये प्रवते पुरोडाशमष्टाकपालं निर्वपेदग्नये विबाधवते ॥ ३॥

१५ अग्नये प्रतीकवते यदग्नये प्रवते निर्वपति य एवास्माच्छ्रे-
यान्भ्रातृव्यस्तं तेन प्रणुदते यदग्नये विबाधवते य एवैनेन सदृङ् तेन
वि बाधते यदग्नये प्रतीकवते य एवास्मात्पापीयान्तं तेनाप नुदते
१८ प्र श्रेयाꣳसं भ्रातृव्यं नुदतेऽति सदृशं क्रामति नैनं पापीयानाप्नोति य एवं
विद्वानेतयेष्ट्या यजते ॥ ४ ॥

No. 1 B.

Taittirīyasaṃhitā II iv 12.

त्वष्टा हतपुत्रो वीन्द्रꣳसोममाऽहरत्तस्मिन्निन्द्र उपहवमैच्छत तं
नोपाह्वयत पुत्रं मेऽवधीरिति स यज्ञवेशसं कृत्वा प्रासहा सोममपिबत्तस्य
यदत्यशिष्यत तत्त्वष्टाऽऽहवनीयमुप प्रावर्तयत्स्वाहेन्द्रशत्रुर्वर्धस्वेति स या-
वदूर्ध्वः पराविध्यति तावति स्वयमेव व्यरमत यदि वा तावत्प्रवणम् ॥ ३६॥

आसीद्यदि वा तावदध्युपरासीत्स संभवन्नग्नीषोमावभि समभवत्स
६ इषुमात्रमिषुमात्रं विष्वङ्ङवर्धत स इमाँल्लोकानवृणोद्यदिमाँल्लोकान-
वृणोत्तद्वृत्रस्य वृत्रत्वं तस्मादिन्द्रोऽबिभेदपि त्वष्टा तस्मै त्वष्टा वज्रम-
सिञ्चत्तपो वै स वज्र आसीत्तमुद्यन्तुं नाशक्नोदथ वै तर्हि विष्णुः ॥ ३७॥

९ अन्या देवताऽऽसीत्सोऽब्रवीद्विष्णवेहीदमा हरिष्यावो येनायमिदमिति
स विष्णुस्त्रेधाऽऽत्मानं वि न्यधत्त पृथिव्यां तृतीयमन्तरिक्षे तृतीयं दिवि

तृतीयमभिपर्यावर्ताद्व्यबिभेयत्पृथिव्या तृतीयमासीत्तेनेन्द्रो वज्रमुदय-
च्छद्विष्णवनुस्थितस्सोऽब्रवीन्मा मे प्र हारस्ति वा इदम् ॥ ३८ ॥ १२

मयि वीर्यं तत्ते प्र दास्यामीति तदस्मै प्रायच्छत्तत्प्रत्यगृह्णादधा मेति
तद्विष्णवेऽति प्रायच्छत्तद्विष्णु प्रत्यगृह्णादस्मास्विन्द्र इन्द्रियं दधात्विति
यदन्तरिक्षे तृतीयमासीत्तेनेन्द्रो वज्रमुदयच्छद्विष्णवनुस्थितस्सोऽब्रवीन्मा १५
मे प्र हारस्ति वा इदम् ॥ ३९ ॥

मयि वीर्यं तत्ते प्र दास्यामीति तदस्मै प्रायच्छत्तत्प्रत्यगृह्णाद्विर्माऽधा
इति तद्विष्णवेऽति प्रायच्छत्तद्विष्णु प्रत्यगृह्णादस्मास्विन्द्र इन्द्रियं दधात्विति १८
यद्दिवि तृतीयमासीत्तेनेन्द्रो वज्रमुदयच्छद्विष्णवनुस्थितस्सोऽब्रवीन्मा मे
प्र हार्येनाहम् ॥ ४० ॥

इदमस्मि तत्ते प्र दास्यामीति त्वी३इत्यब्रवीत्सधा तु स २१
दधावहै त्वामेव प्र विशानीति । यन्मा प्र विशे किं मा भुञ्ज्या
इत्यब्रवीत्त्वामेवेन्धीय तव भोगाय त्वा प्र विशेयमित्यब्रवीत्त वृत्र प्रा-
विशदुदर वै वृत्र क्षुत्खलु वै मनुष्यस्य भ्रातृव्यो य ॥ ४१ ॥ २४

एव वेद हन्ति क्षुध भ्रातृव्य तदस्मै प्रायच्छत्तत्प्रत्यगृह्णात्त्रिर्माऽधा इति
तद्विष्णवेऽति प्रायच्छत्तद्विष्णु प्रत्यगृह्णादस्मास्विन्द्र इन्द्रियं दधात्विति
यत्त्रि प्रायच्छत्त्रि प्रत्यगृह्णात्तत्त्रिधातोस्त्रिधातुत्व यद्विष्णुरन्वातिष्ठत २७
विष्णवेऽति प्रायच्छत्तस्मादैन्द्रावैष्णव हविर्भवति यद्वा इद किं च
तदस्मै तत्प्रायच्छदृचस्सामानि यजूꣳषि सहस्र वा अस्मै तत्प्रायच्छ-
त्तस्मात्सहस्रदक्षिणम् ॥ ४२ ॥ ३०

No 1 C

Taittiriyasamhitā II v 11

वाक्च मनश्चाऽऽर्तीयेतामह देवेभ्यो हव्य वहामीति वागब्रवीदह
देवेभ्य इति मनस्तौ प्रजापतिं प्रश्नमैताꣳ सोऽब्रवीत् ॥ ६४ ॥

३ प्रजापतिर्दूतीरेव त्व मनसोऽसि यद्वि मनसा ध्यायति तद्वाचा वदतीति तत्खलु तुभ्य न वाचा जुहवन्नित्यब्रवीत्तस्मान्मनसा प्रजापतये जुव्हाति मन इव हि प्रजापति. प्रजापतेराप्त्यै ॥

No 1 D

Taittirīyasamhitā VI ii 4

सुवर्ग वा एते लोक यन्ति य उपसद उपयन्ति तेषा य उन्नयते हीयत एव स नोदनेषीति सून्नीयमिव यो वै स्वार्थेतां यता श्रान्तो ३ हीयत उत स निष्याय सह वसति तस्मात्सकृदुन्नीय नापरमुन्नयेत दध्नोन्नयेतैतद्वै पशूना रूप रूपेणैव पशूनव रुन्धे ॥ २० ॥

यज्ञो देवेभ्यो निलायत विष्णू रूप कृत्वा स पृथिवी प्राविशत्त देवा ६ हस्तान्त्सरभ्यैच्छन्तमिन्द्र उपर्युपर्यत्यक्रामत्सोऽब्रवीत्को माऽयमुपर्युपर्यत्यक्रमीदित्यह दुर्गे हन्तेत्यथ कस्त्वमित्यह दुर्गादाहर्तेति सोऽब्रवीद्दुर्गे वै हन्ताऽवोचथा वराहोऽय वाममोष ॥ २१ ॥

९ सप्ताना गिरीणा परस्ताद्वित्त वेद्यमसुराणा बिभर्ति त जहि यदि दुर्गे हन्ताऽसीति स दर्भपुञ्जीलमुद्वृह्य सप्त गिरीन्भित्वा तमहन्त्सोऽब्रवीद्दुर्गाद्वा आहर्ताऽवोचथा एतमा हरेति तमेभ्यो यज्ञ एव यज्ञमाऽहरद्यत्तद्वित्त १२ वेद्यमसुराणामविन्दन्त तदेक वेद्यै वेदित्वमसुराणाम् ॥ २२ ॥

वा इयमग्र आसीद्यावदासीन. परापश्यति तावद्देवाना ते देवा अब्रुवन्नस्त्वेव नोऽस्यामपीति कियद्वो दास्याम इति यावदिय सलावृकी १५ त्रि. परिक्रामति तावन्नो दत्तेति स इन्द्रस्सलावृकी रूप कृत्वेमा त्रिस्सर्वत. पर्यक्रामत्तदिमामविन्दन्त यदिमामविन्दन्त तद्वेद्यै वेदित्वम् ॥ २३ ॥

सा वा इय सर्वैव वेदिरियति शक्ष्यामीति त्वा अवमाय यजन्ते १८ त्रिंशत्पदानि पश्चात्तिरश्ची भवति षट्त्रिंशत्प्राची चतुर्विंशति. पुरस्तात्तिरश्ची दशदश स पद्यन्ते दशाक्षरा विराडन्न विराड्विराजैवान्नाद्यमव

रुन्धु उद्धन्ति यदेवास्या अमेध्य तदप हन्त्युद्धन्ति तस्मादोषधयः
परा भवन्ति बर्हिस्तृणाति तस्मादोषधयः पुनरा भवन्त्युत्तरं बर्हिष २१
उत्तरबर्हिस्तृणाति प्रजा वै बर्हिर्यजमान उत्तरबर्हिर्यजमानमेवायज-
मानादुत्तरं करोति तस्माद्यजमानोऽयजमानादुत्तरः ॥ २४ ॥

No. 2 —

Maitrayanisamhita II. 4 1.

विश्वरूपो वै त्वाष्ट्र आसीत्त्रिशीर्षासुराणां स्वस्रीयः । स सोममेकेन
शीर्ष्णापिबत्सुरामेकेनान्नमेकेनावयत्तं इन्द्रोऽमन्यतायं वा इदं भविष्य-
तीति । तेन समलभत तेन युगशरमपतत्तं तक्षाणं तिष्ठन्तमब्रवीदाधावे- ३
मान्यस्य शीर्षाणि छिन्द्धीति । तस्य तक्षोपस्कन्द्य परशुना शीर्षाण्यछिन-
त्तस्मात्तस्मे शिरो धृतं तस्मादस्यान्नमन्नाद्य । तस्य यत्सोमपं शिर
आसीत्स कपिञ्जलोऽभवद्यत्सुरापं स कलविङ्को येनान्नमावयत्स तित्तिरिः
स वै त्वष्टा पुत्रे हते सोममाहरत्तं इन्द्रं तमपः
शतंशलेऽसुनोदेथो आहुः सहस्रशला इति । तस्मिन्वा इन्द्र
उपहवमैच्छत तन्नोपाह्वयत । तं प्रासहादाय नाड्या निरपिबत्स सोम- ९
पीथेन व्यार्ध्यत । तस्मात्सोमो नानुपहूतेन पेयः सोमपीथेन ह व्यृद्धको
भवति । यदितोऽमुच्यत तौ सिंहावभवतां यदितस्तौ व्याघ्रौ
यदितस्तौ वृकौ । यत्प्रथमं निरष्टीवत्तत्कुवलमभवद्यद्द्वितीयं तद्बदरं १२
यत्तृतीयं तत्कर्कन्धुर्यदधस्तात्सा सुरा । तं वा एतयाश्विना अया-
जयतां सौत्रामण्या । स यैरेव तदिन्द्रियैर्वीर्यैर्व्यार्ध्यत तान्यस्मिन्ना-
प्त्वाधत्ताम् । सोमेनातिपुपुवानं याजयेदिन्द्रियेण वा एष वीर्येण १५
व्यृध्यते यं सोमोऽतिपवते । यावदेवेन्द्रियं वीर्यं तदस्मिन्नाप्त्वा दधाति ।
राजसूयेनाभिषिषिचानं याजयेदिन्द्रियेण वा एष वीर्येण व्यृध्यते
यो राजसूयेनाभिषिञ्चते । यावदेवेन्द्रियं वीर्यं तदस्मिन्नाप्त्वा १८
दधाति । भूतिकामं याजयेदिन्द्रियेण वा एष वीर्येण व्यृध्यते

योऽल भूत्यै सन्न भवति । यावदेवेन्द्रियं वीᳲर्यं तदस्मिन्नाप्त्वा दधाति
२१ ज्योगामयाविनं याजयेदिन्द्रियेण वा एष वीर्येण व्यृध्यते यस्य
ज्योगामयति । यावदेवेन्द्रियं वीᳲर्यं तदस्मिन्नाप्त्वा दधाति । नानार्तेन
यष्टᳲव्यमित्याहुरार्तयज्ञ इवᳲह्येष तदाहुर्यष्टव्यमेव । सर्वो हि
२४ पुरुष आर्तः सर्वो बुभूषति । यदाश्विᳲन्यश्विनौ ह्यभिषज्यतां
यत्सारस्वती वाग्वै सरस्वती वाचा ह्यभिषज्यतां यदैन्द्रीन्द्रे हि तौ
तानीन्द्रियाणि वीर्याण्याप्त्वाधत्ताम् ॥ १ ॥

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देवाश्च वा असुराश्चास्पर्धन्त । स वृत्र इन्द्रमब्रवीत्त्वं देवानां श्रेष्ठो
ऽस्यहमसुराणां सं शक्नवाव । मा नाᳲवन्योऽन्यं वधीदिति । तौ
३ वै समामेतामनभिद्रोहाय । तं देवा वृत्रममन्यन्तायं वाव भविष्यतीति ।
तं इन्द्र ऐच्छन्हनामेममिति । सोऽब्रवीत्सधा वै मे सं हितानभिद्रोहायेति
तमग्निरब्रवीदहमेव त्वेतं पास्यामीति पृथिव्या अहमन्तरिक्षादिति
६ वरुणोऽहं दिव इति रुद्रस्ततो वै देवा वृत्रमघ्नन्वृत्रं खलु वा एष हन्ति
यो राजसूयेनाभिषिञ्चते । तद्वा त्रिभिमेवैतद्देवाश्च वा असुराश्च समयतन्त ।
तानग्निस्त्रेधात्मानं कृत्वा प्रत्ययततग्निरेवास्मिंल्लोके भूत्वा वरुणोऽन्तरिक्षे
९ रुद्रो दिवि । स इन्द्रोऽमन्यतायं वाव भविष्यतीति । सोऽब्रवीदहं
विभ्याभ्या आशाभ्या इति । ततो वा अजयंस्तञ्जित्या एवैतदेतेनैव
याजयेत्सङ्ग्रामे जयति सङ्ग्राममेतेनैव याजयेद्भ्रातृव्यवन्तं यो वास्य
१२ प्रियः स्यात्तं भवत्यात्मना परास्य भ्रातृव्यो भवति । यद्वै तदिन्द्रस्तुरीय
उपसमपद्यत तस्मादिन्द्रतुरीयं धेनुरनड्वाही दक्षिणा । यद्वहिनी तेनाग्नेयी
यद्धेनुः सती दान्ता तेन वारुणी यद्वांस्तेन रौद्री यत्पयस्तेनैन्द्री ।
१५ रूपैरेवैनाᳲ समर्धयतीन्द्रो वै नमुचिं नालभत । स रश्मीन्कुलाय कृत्वा-
न्वारोहद्गुमादित्यं तं वा अन्वमन्त्रयत सगरायास असावेति । सोऽब्रवी-

न्नाहं हनिष्यामीति। सोऽब्रवीत्संधां ते संदधे यथा त्वा न दिवा हनानि न नक्तं न शुष्केण नार्द्रेणेति। तस्य वा उपोदये सूर्यस्य १८ नीहारं संतत्यापां फेनेन शिरोऽछिनत्तद्वा एनमन्ववर्तत मित्रद्रुगसीति। पाप्मा वै नमुचेः शिरः पाप्मा वा एनं तदन्ववर्तत पाप्मानं वै स तेनापाहत। तत्पाप्मानमेवैतेनापहतेऽपा न्ययनादपामार्गैनाहरन्त्यापो वै २१ रक्षोघ्नीरपो रक्षांसि न तरन्ति रक्षसामपहत्यै। वरो दक्षिणा वरेणैव वरं स्पृणोत्यात्मा हि वर आत्मानं हि तस्य तदन्ववर्तत ये देवाः पुरःसदो अग्निनेत्रा रक्षोहणस्ते नोऽवन्तु। ते नः पान्तु तेभ्यः स्वाहेत्येत- २४ द्देवत्या वा इमा दिशो यथादेवतं वा एताभ्यो दिग्भ्योऽधि रक्षांस्यपहन्त्यनुपरिक्राम जुहोति। सर्वाभ्य एव दिग्भ्योऽधि रक्षां- स्यपहन्तीदमहं रक्षोभिः समूहाम्यग्ने संदह रक्षः संदग्धं रक्षा इत्याह २७ रक्षसा ध्वरांसै रक्षसामन्तरित्या। अथ यत्पुनः समूह्य जुहोति याभ्य एव दिग्भ्योऽधि रक्षांस्यपावधीत्ता भागिनीः करोत्यहिंसायै। रथः पञ्चवाही दक्षिणा पञ्च दिशः पञ्च देवताः संमृड्यै ॥ ३०



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ब्रह्मवादिनो वदन्ति किं तद्यज्ञे क्रियते यस्माद्धस्तादाना अन्ये पशवो मुखादाना अन्य इति। यदुपांशुर्हस्तेन गृह्यते तस्मान्मर्कटः पुरुषो हस्ती ते हस्तादाना मुखं वै वायव्यं यद्वायव्ये नेतरे ३ ग्रहा गृह्यन्ते तस्मादितरे पशवो मुखादानाः। ब्रह्मवादिनो वदन्ति किं तद्यज्ञे क्रियते यस्मात्सद्यो जाताः पशवः प्रतितिष्ठन्ति संवत्सरे पुरुषा इत्युपांश्वन्तर्यामौ वा अन्वन्ये पशवः। पुरुषस्त्वै यज्ञेन संमितः। ६ प्राणापानौ वा उपांश्वन्तर्यामौ। यदेतौ ग्रहा असन्नौ हूयेते तस्मात्सद्यो जाताः पशवः प्रतितिष्ठन्ति। संवत्सरो वा अग्निष्टोमो द्वादश मासाः संवत्सरो यदेत इतरे ग्रहाः साद्यन्ते तस्मात्पुरुषो जातः संवत्सरे ९ प्रतितिष्ठति।

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अहर्वावासीत् न रात्री । सा यमी भ्रातर, मृत नामृष्यत । ता यदपृच्छन् यमि कर्हि ते भ्राता मृतेति अद्येत्येवाब्रवीत् । ते देवा ३ अब्रुवन् अन्तर्दधामेदम् रात्रीं करवामेति । ते रात्रिमकुर्वन् । ते राञ्या भूताया पशूनपश्यन् । सावेत् न वै पश्यन्तीति । सा न व्यौच्छत् । अरंस्यत् पशुषु । तान् देवा इच्छन्त पल्यायन्त ६ तॉश्छन्दोभिरन्वपश्यन् । तस्माच्छन्दोभिर्नक्तमग्निरुपस्थेय । पशूनामनुकुशात्यै । नास्मात्पशवस्तिरोभवन्ति य एव वेद । सावेत् अनु वा अरंस्महीति । सा व्यौच्छत् । ते देवा अब्रुवन् अमा वै नो वस्वभूदिति । ९ सामावस्या । अमा ह वा अस्य वसु भवति विन्दतेऽन्यस्य वसु नास्यान्यो वसु विन्दते य एव विद्वानग्निमुपतिष्ठते ।

देवा वा अह्नो रक्षांसि निरघ्नन् । तानि रात्रीं प्राविशन् । ता देवा १२ न व्येतुमधृष्णुवन् । त इन्द्रमब्रुवन् त्वं वै न ओजिष्ठोऽसि । त्वमिमा वीहीति । स्तुत मेत्यब्रवीत् नास्तुतो वीर्यं कर्तुमर्हामीति । तेऽब्रुवन् एष तेऽग्निर्निदिष्ठ स त्वा स्तौत्विति । तमग्निरस्तौत् । स स्तुत सर्वा १५ मृधस्सर्वानाष्ट्रास्सर्वाणि रक्षांस्यतरत् । इन्द्रो यजमानो यदग्निमुपतिष्ठते । सर्वा एव मृधस्सर्वा नाष्ट्रास्सर्वाणि रक्षांसि तरति । नास्य नक्त रक्षांसीशते य एव वेद । त्वष्टा वै भूत्वा प्रजापति प्रजा असृजत । त्वष्टा १८ यजमान । स यद्वाचावदत्तदभवत् । यद्वै वाचा वदति । तद्भवति । यद्यदेव वाचा वदति तत्तद्भवति तत्तत्सृजते ।

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Kāthakasamhita VIII ix

अग्निर्वा इम लोक नोपाकामयत । यदस्मिन्नाम मास पचन्ति यत्पुरुष दहन्ति यत्तैष यरन्ति तदमीम लोक नोपाकामयत ।

स यदिम लोकमुपावर्तत । या अस्य यज्ञियास्तन्व आसंस्ताभिरुद- ३
क्रामत् । ता एता. पवमाना पावका शुचिः तस्य या पवमाना त-
नूरासीत् पशूंस्तया प्राविशत् । या पावकापस्तया या शुचिर-
मुमादित्य तया । प्राणो वै पवमानः । प्राणेन पशवो यता. । यदग्नये ६
पवमानाय पशूनेवास्मे तेन यच्छति ।

एषा वा अस्य सा तनू. यया पशून् प्राविशत् यदिदं घृते हुते
प्रतीवार्चिरुज्ज्वलति । ९

एषा वा अस्य सा तनूः ययापः प्राविशत् । यदिदमप्सु परीव ददृशे ।
यद्धस्ता अवनिज्य स्नात्वा अदिव धत्ते । य एवाप्स्वग्नि. स एवैनं
तत्पावयति स स्वदयति । यदग्नये पावकाय सपशुमेवैन पावयति ।१२

एषा वा अस्य सा तनू. ययापः प्राविशत् ✓ यदिदं घृते हुते
शोणमिवार्चिरुज्ज्वलति । "

एषा वा अस्य सा तनूः ययामुमादित्य प्राविशत् । यदिदमुप-१५
रिष्टाद्दीव भाति । यज्ज्योतिरिव । यदग्नये शुचये । आविर्भूत्या एव
घोषायैव श्लोकायैव रुच एव ।

एषा वा अस्य सा तनूः ययामुमादित्य प्राविशत् ✓ यदिदं१८
घृते हुते सुवर्णमिवार्चिरुज्ज्वलति ।

यदेतानि हवींषि निरुप्यन्ते ता एवास्यैतत्तन्वस्सभरति । सतनूरेवै-
तत्सतेजा आधीयते । इमे वै लोका.✓ एतानि हवींषि } नानाबर्हींषि २१
भवन्ति । नाना हीमे लोका. प्रतिष्ठिता ॥ ९ ॥

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या श्येताक्षी कृष्णवाला कृष्णशफा न तया क्रीणीयात् । हत वा
अस्या एतत्परिपिष्टम् । पितृदेवत्या सा । प्रमायुक स्यात् ।
२

३ या द्विरूपा न तया क्रीणीयात्। वार्त्रघ्नी सा। जिनाति वा जीयते वेत तया राजन्यस्य क्रीणीयात्। न हि तस्यान्तरास्ति। जिनाति वा हि स जीयते वा।

६ याधीलोधकर्णी तया षोडशिन क्रीणीयात्। अतिरिक्त वा एतद्रूपाणाम्। अतिरिक्त षोडशी। अतिरिक्तेनैवातिरिक्तमाप्नोति।

या बभ्रुरेकहायनी तया क्रीणीयात्। वाग्वै सोमक्रयणी। पुरुषो ९ वाक्। यदेकहायन्या क्रीणाति। तस्मादेकहायन पुरुषो वाच वदति। यज्ज्यायस्या क्रीणाति। तस्माज्ज्यायान् वदति।

प्रविश्योदेहीति । सा बभ्रुरेकहायनी भूत्वोदैत् । तयाक्रीणन् । तस्मात्सा सोमक्रयणी । तदस्या रूपम् ।

No 4

Aitareyabrahmana I. 13-15

सोमाय क्रीताय प्रोह्यमाणायानुब्रूहीत्याहाध्वर्युः ।

भद्रादभि श्रेयः प्रेहीत्यन्वाह । अयं वाव लोको भद्रस्तस्मादसावेव लोकः श्रेयान् स्वर्गमेव तल्लोकं यजमानं गमयति ॥ ३

बृहस्पतिः पुर एता ते अस्त्विति । ब्रह्म वै बृहस्पतिर्ब्रह्मैवास्मा एतत् पुरोगवमकर्ण वै ब्रह्मण्वद्रिष्यति ॥

अथेमवस्य वर आ पृथिव्या इति । देवयजनं वै वरं पृथिव्यै । देवयजन ६ एवैनं तदवसाययति ॥

आरे शत्रून् कृणुहि सर्ववीर इति । द्विषन्तमेवास्मै तत् पाप्मानं भ्रातृव्यमपबाधतेऽधरं पादयति ॥ ९

सोम यास्ते मयोभुव इति तृचं सौम्यं गायत्रमन्वाह । सोमे राजनि प्रोह्यमाणे स्वयैवेनं तद्देवतया स्वेन च्छन्दसा समर्धयति ॥

सर्वे नन्दन्ति यशसाऽऽगतेनेत्यन्वाह । यशो वै सोमो राजा । सर्वो १२ ह वा एतेन क्रीयमाणेन नन्दति यश्च यज्ञे लप्स्यमानो भवति यश्च न ॥

सभासाहेन सख्या सखाय इत्येष वै ब्राह्मणानां सभासाहः सखा यत् सोमो राजा ॥ किल्बिषस्पृदित्येष उ एव किल्बिषस्पृयो १५ वै भवति यः श्रेष्ठतामश्नुते स किल्बिषं भवति । तस्मादाहुर्माऽनुवोचो मा प्रचारीः किल्बिष नु मा यातयन्निति ॥

पितुषणिरित्यन्नं वै पितु दक्षिणा वै पितु । तामेनेन सनोत्यन्नस- १८ निमेवेनं तत् करोति ॥

अर हितो भवति वाजिनायेतीन्द्रियं वै वीर्यं वाजिनम्। आजरस
२१ हास्मै वाजिनं नापच्छिद्यते य एवं वेद॥

आगन् देव इत्यन्वाहागतो हि स तर्हि भवति॥

ऋतुभिर्वर्धतु क्षयमित्यृतवो वै सोमस्य राज्ञो राजभ्रातरो यथा
२४ मनुष्यस्य। तैरेवैनं तत् सहागमयति॥

दधातु नः सविता सुप्रजामिषमित्याशिषमाशास्ते॥

स नः क्षपाभिरहभिश्च जिन्वत्वित्यहानि वा अहानि रात्रयः क्षपा
२७ अहोरात्रैरेवास्मा एतामाशिषमाशास्ते। प्रजावन्तं रयिमस्मे समिन्व-
त्वित्याशिषमेवाशास्ते॥

या ते धामानि हविषा यजन्तीत्यन्वाह। ता ते विश्वा परिभूरस्तु
३० यज्ञम्। गयस्फानः प्रतरणः सुवीर इति। गवां नः स्फावयिता प्रतार-
यितैधीत्येव तदाह॥

अवीरहा प्रचरा सोम दुर्यानिति। गृहा वै दुर्या बिभ्यति वै सोमाद्राज्ञ
३३ आयतो यजमानस्य गृहाः। स यदेतामन्वाह शान्त्यैवैनं तच्छमयति
सोऽस्य शान्तो न प्रजां न पशून् हिनस्ति॥

इमां धियं शिक्षमाणस्य देवेति वारुण्या परिदधाति। वरुणदेवत्यो
३६ वा एष तावद्यावदुपनद्धो यावत् परिश्रितानि प्रपद्यते। स्वयैवैनं तद्दे-
वतया स्वेन च्छन्दसा समर्धयति॥

शिक्षमाणस्य देवेति शिक्षते वा एष यो यजते॥ क्रतुं दक्षं वरुण
३९ संशिशाधीति। वीर्यं प्रज्ञानं वरुण संशिशाधीत्येव तदाह॥

ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेमेति। यज्ञो
वै सुतर्मा नौः कृष्णाजिनं वै सुतर्मा नौर्वाग्वै सुतर्मा नौस्तामेव तदा-
४२ रुह्य तया स्वर्गं लोकमभि संतरति॥

ता एता अष्टावन्वाह रूपसमृद्धाः। एतद्वै यज्ञस्य समृद्धं यद्रूपसमृद्धं
यत् कर्म क्रियमाणमृगभिवदति॥ तासां त्रिः प्रथमामन्वाह त्रिरुत्तमां

ता द्वादश संपद्यन्ते । द्वादश वै मासाः संवत्सरः । संवत्सरः प्रजापतिः। ४५
प्रजापत्यायतनाभिरेवाऽऽभी राध्नोति य एवं वेद ॥

त्रिः प्रथमां त्रिरुत्तमामन्वाह । यज्ञस्यैव तद्बर्सौ नह्यति स्थेम्ने बलाया-
विस्रंसाय ॥ १३ ॥ ४८

अन्यतरोऽनड्वान् युक्तः स्यादन्यतरो विमुक्तोऽथ राजानमुपावहरेयुः।
यदुभयोर्विमुक्तयोरुपावहरेयुः पितृदेवत्यं राजानं कुर्युर्यद्युक्तयोरयोगक्षेमः
प्रजा विन्देत् ताः प्रजाः परिप्लवेरन् । योऽनड्वान् विमुक्तस्तच्छालासदां ५१
प्रजानां रूपं यो युक्तस्तच्च क्रियाणाम् । ते ये युक्तेऽन्ये विमुक्तेऽन्य
उपावहरन्त्युभावेव ते क्षेमयोगौ कल्पयन्ति ॥

देवासुरा वा एषु लोकेषु समयतन्त । त एतस्यां प्राच्यां दिश्ययत-५४
न्त । तांस्ततोऽसुरा अजयंस्ते दक्षिणस्यां दिश्ययतन्त । तांस्ततोऽसुरा
अजयंस्ते प्रतीच्यां दिश्ययतन्त । तांस्ततोऽसुरा अजयंस्त उदीच्यां
दिश्ययतन्त । तांस्ततोऽसुरा अजयंस्त उदीच्यां प्राच्यां दिश्ययतन्त । ५७
ते ततो न पराजयन्त । सैषा दिगपराजिता तस्मादेतस्यां दिशि
यतेत वा यातयेद्वेश्वरो हानृणाकर्तोः ॥

ते देवा अब्रुवन्नराजतया वै नो जयन्ति राजानं करवामहा ६०
इति । तथेति । ते सोमं राजानमकुर्वंस्ते सोमेन राज्ञा सर्वा दिशोऽज-
यन् । एष वै सोमराजा यो यजते । प्राञ्चं तिष्ठन्त्यादधति तेन प्राचीं
दिशं जयति । तं दक्षिणा परिवहन्ति तेन दक्षिणां दिशं जयति । तं ६३
प्रत्यञ्चमावर्तयन्ति तेन प्रतीचीं दिशं जयति । तमुदीचस्तिष्ठत उपाव-
हरन्ति तेनोदीचीं दिशं जयति । सोमेन राज्ञा सर्वा दिशो जयति य
एवं वेद ॥ १४ ॥ ६६

हविरातिथ्यं निरुप्यते सोमे राजन्यागते । सोमो वै राजा यजमा-
नस्य गृहानागच्छति तस्मा एतद्धविरातिथ्यं निरुप्यते तदातिथ्यस्याति-
थ्यत्वम् ॥ ६९

नवकपालो भवति। नव वै प्राणा । प्राणान। कल्पयै प्राणाना प्रतिप्रज्ञात्यै ॥

७२ वैष्णवो भवति । विष्णुर्वै यज्ञः । स्वयैवैन तद्देवतया स्वेन च्छन्दसा समर्धयति ॥

सर्वाणि वाव च्छन्दासि च पृष्ठानि च सोम राजान क्रीतमन्वायन्ति।
७५ यावन्त खलु वै राजानमनुयन्ति तेभ्य सर्वेभ्य आतिथ्य क्रियते ॥

अग्निं मन्थन्ति सोमे राजन्यागते । तद्यथैवादो मनुष्यराज आगतेऽन्यस्मिन् वाहैत्युक्षाण वा वेहतं वा क्षदन्त एवमेवास्मा एतत् क्षदन्ते
७८ यदग्निं मन्थन्त्यग्निर्हि देवाना पशु ॥ १५ ॥

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देवा वै यज्ञमतन्वत । तास्तन्वानानसुरा अभ्यायन् यज्ञवेशसमेषा करिष्याम इति । तानाप्रीते पशौ पुर इव पर्यग्नेै कृत प्रति पुरस्तादुपायस्ते
३ देवा प्रतिबुध्याग्निमयी पुरस्त्रिपुर पर्यास्यन्त यज्ञस्य चाऽऽत्मनश्च गुप्त्यै । ता एषामिमा अग्निमय्य पुरो दीप्यमाना भ्राजमाना अतिष्ठस्ता असुरा अनपधृष्येवापाद्रवस्तेऽग्निनैव पुरस्तादसुररक्षास्यपाघ्नताग्निना पश्चात् ॥
६ तथैवैतद्यजमाना यत् पर्यग्नि कुर्वन्त्यग्निमयीरेव तत् पुरस्त्रिपुर पर्यस्यन्ते यज्ञस्य चाऽऽत्मनश्च गुप्त्यै । तस्मात् पर्यग्नि कुर्वन्ति । तस्मात् पर्यग्नयेऽन्वाह ॥

९ त वा एत पशुमाप्रीत सन्त पर्यग्निकृतमुदञ्च नयन्ति । तस्योल्मुक पुरस्ताद्धरन्ति । यजमानो वा एष निदानेन यत् पशुरनेन ज्योतिषा यजमान पुरोज्योति स्वर्गं लोकमेष्यतीति । तेन ज्योतिषा
१२ यजमान पुरोज्योति स्वर्गं लोकमेति ॥

त यत्र निहनिष्यन्तो भवन्ति तदध्वर्युर्बर्हिरधस्तादुपास्यति । यदेवैनमद आप्रीत सन्त पर्यग्निकृत बहिर्वेदि नयन्ति बर्हिषदमेवैन तत् कुर्वन्ति ॥

तस्योवध्यगोहं खनन्त्यौषधं वा ऊवध्यमियं वा ओषधीनां प्रतिष्ठा। १५
तदेनत् स्वायामेव प्रतिष्ठायामन्ततः प्रतिष्ठापयन्ति ॥

तदाहुर्यदेष हविरेव यत् पशुरथास्य बह्वपैति लोमानि त्वगसृक्
कुष्ठिकाः शफा विषाणे स्कन्दति पिशितं केनास्य तदापूर्यत इति । १८
यदेवैतत् पशौ पुरोळाशमनुनिर्वपन्ति तेनैवास्य तदापूर्यते ॥

पशुभ्यो वै मेधा उदक्रामंस्तौ व्रीहिश्चैव यवश्च भूतावजायेताम् ।
तद्यत् पशौ पुरोळाशमनुनिर्वपन्ति समेधेन नः पशुनेष्टमसत् केवलेन नः २१
पशुनेष्टमसदिति । समेधेन हास्य पशुनेष्टं भवति केवलेन हास्य पशुनेष्टं
भवति य एवं वेद ॥ ११ ॥

तस्य वपामुत्खिद्याऽऽहरन्ति । तामध्वर्युः स्रुवेणाभिघारयन्नाह स्तोके- २४
भ्योऽनुब्रूहीति । तद्यत् स्तोका श्चोतन्ति सर्वदेवत्या वै स्तोका नेन्म
इमेऽनभिप्रीता देवान् गच्छानिति ॥

जुषस्व सप्रथस्तममित्यन्वाह । वचो देवप्सरस्तम हव्या जुह्वान २७
आसनीति अग्नेरेवैनांस्तदास्ये जुहोति ॥

इमं नो यज्ञममृतेषु धेहीति सूक्तमन्वाह । इमा हव्या जातवेदो
जुषस्वेति हव्यजुष्टिमाशास्ते । स्तोकानामग्ने मेदसो घृतस्येति मेदसश्च ३०
हि घृतस्य च भवन्ति ॥

होतः प्राशान प्रथमो निषद्येत्यग्निर्वै देवाना होताऽग्ने प्राशान प्रथमो
निषद्येत्येव तदाह ॥ ३३

घृतवन्तः पावक ते स्तोका श्चोतन्ति मेदस इति मेदसश्च ह्येव हि
घृतस्य च भवन्ति ॥

स्वधर्मं देववीतये श्रेष्ठं नो धेहि वार्यमित्याशिषमाशास्ते ॥ ३६
तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्येति घृतश्चुतो हि भवन्ति॥
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भवेति यज्ञसमृद्धिमाशास्ते॥
तुभ्यं श्चोतन्त्यध्रिगो शचीव स्तोकासो अग्ने मेदसो घृतस्येति मेदसश्च ३९
ह्येव हि घृतस्य च भवन्ति ॥

प्रविशस्ता रन्ता भानुनाऽऽशा हव्या जुषस्व मेधिरेति हव्यजुष्टि
४२ मेवाऽऽशास्ते ॥

ओजिष्ठ ते मध्यतो मेद उद्भृत प्र ते वय ददामहे । श्चोतन्ति
ते वसो स्तोका अधित्वचि प्रति तान् देवशो विहीत्यग्न्यैवैनास्तद्वषट्करोति।
४५ यथा सोमस्याग्ने वीहीति ॥

तद्यत् स्तोका श्चोतन्ति सर्वदेवत्या वै स्तोकास्तस्मादिय स्तोकशो
वृष्टिर्विभक्तोपाचरति ॥ १० ॥

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अथैन प्राच्या दिशि वसवो देवा षड्भिश्चैव पञ्चविंशैरहोभिरभ्य-
षिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभि साम्राज्याय ।

तस्मादेतस्या प्राच्या दिशि ये के च प्राच्याना राजान साम्राज्यायैव
तेऽभिषिच्यन्ते । सम्राळित्येनानभिषिक्तानाचक्षत एतामेव देवाना
विहितिमनु ।

६ अथैन दक्षिणस्या दिशि रुद्रा देवा षड्भिश्चैव पञ्चविंशैरहो-
भिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभिर्भोज्याय।
तस्मादेतस्या दक्षिणस्या दिशि ये के च सत्वता राजानो भौज्यायैव तेऽ
९ भिषिच्यन्ते । भोजेत्येनानभिषिक्तानाचक्षत एतामेव देवाना विहितिमनु ।

अथैन प्रतीच्या दिश्यादित्या देवा षड्भिश्चैव पञ्चविंशैरहोभिरभ्य
षिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभि स्वाराज्याय ।
१२ तस्मादेतस्या प्रतीच्या दिशि ये के च नीच्याना राजानो येऽपाच्याना
स्वाराज्यायैव तेऽभिषिच्यन्ते । स्वराळित्येनानभिषिक्तानाचक्षत
एतामेव देवाना विहितिमनु ।

१५ अथैनमुदीच्या दिशि विश्वे देवा षड्भिश्चैव पञ्चविंशै
रहोभिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृति

भिर्वैराज्याय । तस्मादेतस्यामुदीच्यां दिशि ये के च परेण हिमवन्त जन-पदा उत्तरकुरव उत्तरमद्रा इति वैराज्यायैव तेऽभिषिच्यन्ते । विराडि-१८ त्येनानभिषिक्तानाचक्षत एतामेव देवाना विहितिमनु ।

अथैनमस्या ध्रुवाया मध्यमाया प्रतिष्ठाया दिशि साध्याश्चाऽऽप्त्याश्च देवा षड्भिश्चैव पञ्चविंशैरहोभिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृ-२१ तिभी राज्याय । तस्मादस्या ध्रुवाया मध्यमाया प्रतिष्ठाया दिशि ये के च कुरुपञ्चालाना राजान सवशोशीनराणा राज्यायैव तेऽभिषिच्यन्ते । राजेत्येनानभिषिक्तानाचक्षत एतामेव देवाना विहितिमनु । २४

अथैनमूर्ध्वाया दिशि मरुतश्चाङ्गिरसश्च देवा षड्भिश्चैव पञ्चविंशै-रहोभिरभ्यषिञ्चन्नेतेन तृचेनैतेन च यजुषैताभिश्च व्याहृतिभि पारमेष्ठ्याय महाराज्यायाऽऽधिपत्याय स्वावश्यायाऽऽतिष्ठायेति स परमेष्ठी प्राजापत्यो-२७ ऽभवत् ।

स एतेन महाभिषेकेणाभिषिक्त इन्द्र सर्वा जितीरजयत्सर्वांल्लोका-नविन्दत्सर्वेषां देवाना श्रैष्ठ्यमतिष्ठा परमतामगच्छत्साम्राज्य भौज्य ३० स्वाराज्य वैराज्य पारमेष्ठ्य राज्य माहाराज्यमाधिपत्य जित्वाऽस्मिँल्लोके स्वयभू स्वराळमृतोऽमुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृत. समभव-त्सममवत् ॥ १४ ॥ ३३

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प्रमंहिष्ठाय गायतेति ॥ १ ॥ यद्गायतेति महस एव तद्रूप क्रियते ॥ २ ॥ त ते मदङ्गृणीमसीति मदवद्वै रसवत्तृतीयसवन मदमेव तद्रस दधाति ॥ ३ ॥ श्रुधी हव तिरश्च्या इति श्रुत्या एव ॥ ४ ॥ ३ प्रमंहिष्ठीय भवति ॥ ५ ॥ प्रमंहिष्ठीयेन वा इन्द्रो वृत्राय वज्र मावर्तयत्तमस्तृणुत भ्रातृव्यवान् प्रमंहिष्ठीयेनोक्थानि प्रणयेत स्तृणुते भ्रातृव्य वसीयांश्चात्मना भवति ॥ ६ ॥ हारिवर्ण भवति ॥ ७ ॥ ६

इन्द्रश्च वै नमुचिश्चासुर॰ समदधाता न नौ नक्तं न दिवाहनन्नार्द्रेण न शुष्केणेति। तस्य व्युष्टायामनुदित आदित्येऽपां फेनेन शिरोऽच्छिनत् एतद्वै
९ न नक्तं न दिवा यत् व्युष्टायामनुदित आदित्य एतन्नार्द्रं न शुष्कं यदपां फेनस्तदेनं पापीयं वाचं वददन्ववर्तत वीरहन्नद्रुह्यो द्रुह इति । तन्नर्चा न साम्नापहन्तुमशक्नोत् ॥ ८ ॥ तद्धारिवर्णस्यैव निधनेनापाहत ॥ ९ ॥
१२ अपशुचᳲहते हारिवर्णस्य निधनेन श्रियश्च हरश्चोपैति तुष्टुवान. ॥ १० ॥ तैरश्च्यम्भवति ॥ ११ ॥ अङ्गिरसः स्वर्गं लोकं यन्तो रक्षाᳲस्यन्वसचन्त । तान्येतेन तिरश्च्याङ्गिरसस्तिर्यङ् पर्य्यवैत् यत्तिर्य्यङ् पर्य्यवै-
१५ त्तस्मात्तैरश्च्यं । पाप्मा वाऽर्वस्त तानसचत त तैरश्च्येनापाप्रतापपाप्मानᳲहते तैरश्च्येन तुष्टुवानः ॥ १२ ॥ सप्तदश एव स्तोमो भवति प्रतिष्ठायै प्रजात्यै ॥ १३ ॥

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कृत्तिकास्वग्निमादधीत । एतद्वा अग्नेर्नक्षत्रम् । यत्कृत्तिकाः । स्वायामेवैनं देवतायामाधाय । ब्रह्मवर्चसी भवति ।

३ मुखं वा एतन्नक्षत्राणाम् । यत्कृत्तिकाः । य॰ कृत्तिकास्वग्निमाधत्ते । मुख्य एव भवति ।

अथो खलु (१) अग्निनक्षत्रमित्यपचायन्ति । गृहान्ह दाहुको
६ भवति ।

प्रजापती रोहिण्यामग्निमसृजत । तं देवा रोहिण्यामादधत । ततो वै ते सर्वान्रोहानरोहन् । तद्रोहिण्यै रोहिणित्वम् । यो रोहिण्यामग्नि-
९ माधत्ते । ऋध्नोत्येव । सर्वान्रोहान्रोहति ।

देवा वै भद्राः सन्तोऽग्निमाधित्सन्त । (२) तेषामनाहितोऽग्निरासीत् । अथैभ्यो वामं वस्वपाक्रामत् । ते पुनर्वस्वोरादधत । ततो वै तान्वाम

वसूपावर्तेत। यः पुराभद्रः सन्पापीयान्त्स्यात्। स पुनर्वस्वोरग्निमादधीत।१२
पुनरेवैनं वामं वसूपावर्तते। भद्रो भवति।

यः कामयेत दानकामा मे प्रजाः स्युरिति। स पूर्वयोः फल्गुन्यो-
रग्निमादधीत (३)। अर्यम्णो वा एतन्नक्षत्रम्। यत्पूर्वे फल्गुनी।१५
अर्यमेति तमाहुर्यो ददाति। दानकामा अस्मै प्रजा भवन्ति।

यः कामयेत भगी स्यामिति। स उत्तरयोः फल्गुन्योरग्निमादधीत।
भगस्य वा एतन्नक्षत्रम्। यदुत्तरे फल्गुनी। भग्येव भवति।१८

कालकञ्जा वै नामासुरा आसन् (४)। ते सुवर्गाय लोकाया-
ग्निमचिन्वन्त। पुरुष इष्टकामुपादधात्पुरुष इष्टकाम्। स इन्द्रो ब्राह्मणो
ब्रुवाण इष्टकामुपाधत्त। एषा मे चित्रा नामेति। ते सुवर्गलोकमाभा-२१
रोहन्। स इन्द्र इष्टकामावृहत्। तेऽवाकीर्यन्त। येऽवाकीर्यन्त। त
ऊर्णावभयोऽभवन्। द्वावुदपतताम् (५)। तौ दिव्यौ श्वानावभवताम्।
यो भ्रातृव्यवान्त्स्यात्। स चित्रायामग्निमादधीत। अवकीर्यैव भ्रातृव्यान्।२४
ओजो बलमिन्द्रियं वीर्यमात्मन्धत्ते।

वसन्ता ब्राह्मणोऽग्निमादधीत। वसन्तो वै ब्राह्मणस्यर्तुः। स्व एवै-
नमृतावाधाय। ब्रह्मवर्चसी भवति। मुखं वा एतदृतूनाम् (६)।२७
यद्वसन्तः। यो वसन्ताऽग्निमाधत्ते। मुख्य एव भवति। अथो योनि-
मन्तमेवैनं प्रजातमाधत्ते। ग्रीष्मे राजन्य आदधीत। ग्रीष्मो वै राजन्य-
स्यर्तुः। स्व एवैनमृतावाधाय। इन्द्रियावी भवति। शरदि वैश्य आदधीत।३०
शरद्वै वैश्यस्यर्तुः (७)। स्व एवैनमृतावाधाय। पशुमान्भवति।

न पूर्वयोः फल्गुन्योरग्निमादधीत। एषा वै जघन्या रात्रिः संवत्स-
रस्य। यत्पूर्वे फल्गुनी। पृष्टित एव संवत्सरस्याग्निमाधाय। पापीयान्भ-३३
वति। उत्तरयोरादधीत। एषा वै प्रथमा रात्रिः संवत्सरस्य। यदुत्तरे
फल्गुनी मुखत एव संवत्सरस्याग्निमाधाय। वसीयान्भवति।
अथो खलु। यदैवैनं यज्ञ उपनमेत्। अथाऽऽदधीत। सैवास्यर्द्धिः (८)।३६

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शमीगर्भादग्निं मन्थति । एषा वा अग्नेर्यज्ञिया तनूः । तामेवास्मै जनयति ॥

३ अदितिः पुत्रकामा । साध्येभ्यो देवेभ्यो ब्रह्मौदनमपचत् । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा रेतोऽधत्त । तस्यै धाता चार्यमा चाजायेताम् ॥

६ सा द्वितीयमपचत् (१) । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा रेतोऽधत्त । तस्यै मित्रश्च वरुणश्चाजायेताम् ॥

सा तृतीयमपचत् । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा ९ रेतोऽधत्त । तस्या अंशश्च भगश्चाजायेताम् ॥

सा चतुर्थमपचत् (२) । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा रेतोऽधत्त । तस्या इन्द्रश्च विवस्वाꣳश्चाजायेताम् ॥

१२ ब्रह्मौदनं पचति । रेत एव तद्दधाति । प्राश्नन्ति ब्राह्मणा ओदनम् । यदाज्यमुच्छिष्यते । तेन समिधोऽभ्यज्याऽऽदधाति । उच्छेषणाद्धा अदिती रेतोऽधत्त (३) । उच्छेषणादेव तद्रेतो धत्ते ॥

१५ अस्थि वा एतत् । यत् समिधः । एतद्रेतः । यदाज्यम् । यदाज्येन समिधोऽभ्यज्याऽऽदधाति । अस्थ्येव तद्रेतसि दधाति ॥

तिस्र आदधाति मिथुनत्वाय । इयतीर्भवन्ति । प्रजापतिना यज्ञमु- १८ खेन संमिताः (४) । इयतीर्भवन्ति । यज्ञपरुषा संमिताः । इयतीर्भवन्ति । एतावद्वै पुरुषे वीर्यम् । वीर्यसंमिताः ॥

आर्द्रा भवन्ति । आर्द्रमिव हि रेतः सिच्यते । चित्रियस्याश्व- २१ त्थस्याऽऽदधाति । चित्रमेव भवति । घृतवतीभिरादधाति (५) । एतद्वा अग्नेः प्रियं धाम । यद्घृतम् । प्रियेणैवैनं धाम्ना समर्धयति । अथो तेजसा ॥

गायत्रीभिर्ब्राह्मणस्याऽऽदध्यात् । गायत्रच्छन्दा वै ब्राह्मणः । स्वस्य २४ छन्दसः प्रत्ययनस्त्वाय । त्रिष्टुभी राजन्यस्य । त्रिष्टुप्छन्दा वै राजन्यः स्वस्य छन्दसः प्रत्ययनस्त्वाय (६) । जगतीभिर्वैश्यस्य । जगतीछन्दा वै वैश्यः । स्वस्य च्छन्दसः प्रत्ययनस्त्वाय ॥ २७

तꣳ संवत्सरं गोपायेत् । संवत्सरꣳ हि रेतो हितं वर्धते । यद्येनꣳसंवत्सरे नोपनमेत् । समिधः पुनरादध्यात् । रेत एव तद्धितं वर्धमानमेति ॥

न माꣳसमश्नीयात् । न स्त्रियमुपेयात् (७) । यन्माꣳसमश्नीयात् । ३० यत् स्त्रियमुपेयात् । निर्वीर्यः स्यात् । नैनमग्निरुपनमेत् ॥

श्व आधास्यमानो ब्रह्मौदनं पचति । आदित्या वा इत उत्तमाः सुवर्गं लोकमायन् । ते वा इतो यन्तं प्रतिनुदन्ते । एते खलु वावाऽऽ- ३३ दित्याः । यद्ब्राह्मणाः । तैरेव सन्त्वं गच्छति (८) । नैनं प्रतिनुदन्ते ॥

ब्रह्मवादिनो वदन्ति । को सः । अग्निः कार्यः । योऽस्मै प्रजां पशून् प्रजनयतीति [शल्कैस्ताꣳरात्रिमग्निमिन्धीत । तस्मिन्नुपव्युषमरणी ३६ निदध्यात् । यथर्षभाय वाशितान्यांविच्छायति । तादृगेव तत् । अपोद्धृह्य भस्माग्निं मन्थति (९) । सैव साग्नेः संततिः] तं मन्थित्वा प्राञ्चमुद्धरति । संवत्सरमेव तद्रेतो हितं प्रजनयति ॥ ३९

अनाहितस्तस्याग्निरित्याहुः । यः समिधोऽनाधायाग्निमाधत्त इति । ताः संवत्सरे पुरस्तादादध्यात् । संवत्सरादेवैनमवरुध्याऽऽधत्ते । यदि संवत्सरे नाऽऽदध्यात् । द्वादश्यां पुरस्तादादध्यात् । संवत्सरप्रतिमा वै ४२ द्वादश रात्रयः । संवत्सरमेवास्याऽऽहिता भवन्ति । यदि द्वादश्यां नाऽऽद- ध्यात् । त्र्यहे पुरस्तादादध्यात् । आहिता एवास्य भवन्ति (१०) ।

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अग्निर्वाव संवत्सरः । आदित्यः परिवत्सरः । चन्द्रमा इदावत्सरः । वायुरनुवत्सरः ॥

३ यद्वैश्वदेवेन यजते । अग्निमेव तत् संवत्सरमाप्नोति । तस्माद्वैश्वदेवेन यजमानः । संवत्सरीणाꣳस्वस्तिमाशास्त इत्याशासीत ॥

यद्वरुणप्रघासैर्यजते । आदित्यमेव तत् परिवत्सरमाप्नोति (१)। त-
६ स्माद्वरुणप्रघासैर्यजमानः । परिवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशासीत॥

यत् साकमेधैर्यजते । चन्द्रमसमेव तदिदावत्सरमाप्नोति । तस्मात् साकमेधैर्यजमानः । इदावत्सरीणाꣳ स्वस्तिमाशास्त इत्याशासीत ॥

९ यत् पितृयज्ञेन यजते । देवानेव तदन्ववस्यति । अथ वा अस्य वायुश्चा-नुवत्सरश्चाप्रीतावुच्छिष्येते ॥

यच्छुनासीरीयेण यजते (२)। वायुमेव तदनुवत्सरमाप्नोति ।
१२ तस्माच्छुनासीरीयेण यजमानः । अनुवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशासीत ॥

संवत्सरं वा एष ईप्सतीत्याहु । यश्चातुर्मास्यैर्यजत इति । एष ह
१५ त्वै संवत्सरमाप्नोति । य एवं विद्वाꣳश्चातुर्मास्यैर्यजते ॥

विश्वे देवाः समयजन्त । तेऽग्निमेवायजन्त । त एतं लोकमजयन् (३)। यस्मिन्नग्निः । यद्वैश्वदेवेन यजते । एतमेव लोकं जयति ।
१८ यस्मिन्नग्निः । अग्नेरेव सायुज्यमुपैति ॥ यदा वैश्वदेवेन यजते । अथ संवत्सरस्य गृहपतिमाप्नोति ।

यदा संवत्सरस्य गृहपतिमाप्नोति । अथ सहस्रयाजिनमाप्नोति । यदा
२१ सहस्रयाजिनमाप्नोति (४)। अथ गृहमेधिनमाप्नोति । यदा गृहमेधिन-माप्नोति । अथाग्निर्भवति ॥ यदाऽग्निर्भवति । अथ गौर्भवति ॥

एषा वै वैश्वदेवस्य मात्रा । एतद्वा एतेषामवमम् । अतोऽतो वा
२४ उत्तराणि श्रेयाꣳसि भवन्ति । यद्विश्वे देवा समयजन्त । तद्वैश्वदेवस्य वैश्वदेवत्वम् (५) ॥

अथाऽऽदित्यो वरुणꣳ राजानं वरुणप्रघासैरयजत । स एतं लोकमजयत्।
२७ यस्मिन्नादित्यः । यद्वरुणप्रघासैर्यजते । एतमेव लोकं जयति । यस्मिन्ना-

दि॒त्यः । आ॒दि॒त्यस्यै॒व सायु॑ज्यमु॒पै॑ति । यदा॑दि॒त्यो वरु॑ण॒श्राजा॑नं वरुणप्रघा॒सैरय॑जत ।तद्व॑रुणप्रघा॒सानां॑ वरुणप्रघास॒त्वम् ॥

अथ॒ सोमो॒ राजा॒ छन्दा॑ꣳसि साकमे॒धैरय॑जत (६)। स ए॒तं ३० लो॒कम॑जयत् । यस्मि॑ꣴश्च॒न्द्रमा॑ वि॒भाति॑ । यत् सा॑कमे॒धैर्यज॑ते । ए॒तमे॒व लो॒कं ज॑यति । यस्मि॑ꣴश्च॒न्द्रमा॑ वि॒भाति॑ । च॒न्द्रम॑स ए॒व सायु॑ज्यमु॒पै॑ति । सोमो॒ वै च॒न्द्रमाः॑ । ए॒ष ह॒ त्वै सा॒क्षात् सोमं॑ भक्षयति । य ए॒वं ३३ वि॒द्वान्त्सा॑कमे॒धैर्यज॑ते । यत् सोम॑श्च राजा॒ छन्दा॑ꣳसि च स॒मैध॑न्त (७)। तत् सा॑कमे॒धानाꣳ॑ साकमेध॒त्वम् ॥

अथ॒र्तवः॑ पि॒तरः॑ प्र॒जाप॑तिं पि॒तरं॑ पितृय॒ज्ञेनाय॑जन्त । त ए॒तं लो॒कम॑- ३६ जयन् । यस्मि॑न्नृ॒तवः॑ । यत् पि॑तृय॒ज्ञेन॒ यज॑ते । ए॒तमे॒व लो॒कं ज॑यति । यस्मि॑न्नृ॒तवः॑ । ऋ॒तू॒नामे॒व सायु॑ज्यमु॒पै॑ति । यदृ॒तवः॑ । पि॒तरः॑ प्र॒जाप॑तिं पि॒तरं॑ पितृय॒ज्ञेनाय॑जन्त । तत् पि॑तृयज्ञस्य॑ पितृयज्ञ॒त्वम् (८) ॥ ३९

अथौष॑धय इ॒मं दे॒वं त्र्य॑म्बकै॒रय॑जन्त॒ प्रथे॑म॒हीति॑ । ततो॒ वै ता अ॑प्रथन्त । य ए॒वं वि॒द्वाꣴस्त्र्य॑म्बकै॒र्यज॑ते । प्रथ॑ते प्र॒जया॑ प॒शुभिः॑ ॥

अथ॑ वा॒युः प॑रमे॒ष्ठिनꣳ॑ शुनासी॒रीये॒णाय॑जत । स ए॒तं लो॒कम॑जयत् । ४२ यस्मि॑न् वा॒युः । यच्छु॑नासी॒रीये॑ण॒ यज॑ते । ए॒तमे॒व लो॒कं ज॑यति । यस्मि॑न् वा॒युः (९)। वा॒योरे॒व सायु॑ज्यमु॒पै॑ति ॥

ब्र॒ह्म॒वा॒दिनो॑ वदन्ति । प्र चा॑तुर्मास्ययाजी मी॑यता ३ न मर्मी॑यता३ ४४ इति॑ । जी॒वन् वा ए॒ष ऋ॒तून॒प्ये॑ति । यदि॑ व॒सन्ता॑ प्र॒मीय॑ते । व॒सन्तो॑ भव॑ति । यदि॑ ग्री॒ष्मे ग्री॒ष्मः । यदि॑ व॒र्षासु॑ व॒र्षाः । यदि॑ श॒रदि॑ श॒रत् । यदि॒ हेम॑न् हे॒मन्तः॑ । ऋ॒तुर्भू॒त्वा सं॑वत्स॒रम॒प्ये॑ति । सं॒व॒त्स॒रः प्र॒जाप॑तिः । ४७ प्र॒जाप॑ति॒र्वाव॒षः (१०) ॥

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इ॒दं वा अग्रे॒ नैव किंच॒नाऽऽसी॑त् । न द्यौरा॑सीत् । न पृ॑थि॒वी । नान्तरि॑क्षम् । तदस॑दे॒व सन्मनो॑ऽकुरुत॒ स्यामिति॑ । तद॑तप्यत । तस्मा॑-

³ तेपानाद्धूमोऽजायत । तद्भूयोऽतप्यत । तस्मात्तेपानादग्निरजायत । तद्भूयोऽतप्यत । तस्मात्तेपानाज्ज्योतिरजायत । तद्भूयोऽतप्यत । तस्मात्तेपानादर्चिरजायत । तद्भूयोऽतप्यत । तस्मात्तेपानान्मरीचयोऽजायन्त ।
६ तद्भूयोऽतप्यत । तस्मात्तेपानादुदारा अजायन्त । तद्भूयोऽतप्यत । तदभ्रमिव समहन्यत ।

तद्वस्तिमभिनत् (२)। स समुद्रोऽभवत् । तस्मात्समुद्रस्य न पिबन्ति ।
९ प्रजननमिव हि मन्यन्ते । तस्मात्पशोर्जायमानादापः पुरस्ताद्यन्ति ।

तद्दशहोतान्वसृज्यत । प्रजापतिर्वै दशहोता ।
य एवं तपसो वीर्यं विद्वाꣳस्तप्यते । भवत्येव ।

१२ तद्वा इदमापः सलिलमासीत् । सोऽरोदीत्प्रजापतिः (३)। स कस्मा अज्ञि । यद्यस्या अप्रतिष्ठाया इति । यदप्स्ववापश्यत । सा पृथिव्यभवत् । यद्व्यमृष्ट । तदन्तरिक्षमभवत् । यदूर्ध्वमुदमृष्ट । सा द्यौरभवत् ।
१५ यदरोदीत् । तदनयो रोदस्त्वम् (४)। य एवं वेद । नास्य गृहे रुदन्ति । एतद्वा एषां लोकानां जन्म । य एवमेषां लोकानां जन्म वेद । नैषु लोकेष्वार्तिमार्च्छति । स इमां प्रतिष्ठामविन्दत ।

१८ स इमां प्रतिष्ठां वित्त्वाऽकामयत प्रजायेयेति । स तपोऽतप्यत । सोऽन्तर्वानभवत् । स जघनादसुरानसृजत (५)। तेभ्यो मृन्मये पात्रेऽन्नमदुहत् । याऽस्य सा तनूरासीत् । तामपाहत । सा तमिस्राऽभवत् ।

२१ सोऽकामयत प्रजायेयेति । स तपोऽतप्यत । सोऽन्तर्वानभवत् । स प्रजननादेव प्रजा असृजत । तस्मादिमा भूयिष्ठाः । प्रजननाद्ध्येना असृजत (६)। ताभ्यो दारुमये पात्रे पयोऽदुहत् । याऽस्य सा तनूरासीत् ।
२४ तामपाहत । सा ज्योत्स्नाऽभवत् ।

सोऽकामयत प्रजायेयेति । स तपोऽतप्यत । सोऽन्तर्वानभवत् । स उपपक्षाभ्यामेवर्तूनसृजत । तेभ्यो रजते पात्रे घृतमदुहत् । याऽस्य
२७ सा तनूरासीत् (७)। तामपाहत । सोऽहोरात्रयोः सन्धिरभवत् ।

सोऽकामयत प्रजायेयेति । स तपोऽतप्यत । सोऽन्तर्वानभवत् । स
मुखाद्देवानसृजत । तेभ्यो हरिते पात्रे सोममदुहत् । याऽस्य सा तनूरासीत् ।
तामपाहत । तदहरभवत् (८) । 30

एते वै प्रजापतेर्दोहाः । य एवं वेद । दुह एव प्रजाः ।

दिवा वै नोऽभूदिति । तद्देवानां देवत्वम् । य एवं देवानां देवत्वं
वेद । देववानेव भवति । 33

एतद्वा अहोरात्राणां जन्म । य एवमहोरात्राणां जन्म वेद । नाहो-
रात्रेष्वार्तिमार्च्छति (९) ।

असतोऽधि मनोऽसृज्यत । मनः प्रजापतिमसृजत । प्रजापतिः प्रजा 36
असृजत । तद्वा इदं मनस्येव परमं प्रतिष्ठितम् । यदिदं किंच । तदेत-
च्छ्वोवस्यसं नाम ब्रह्म ।

व्युच्छन्ती व्युच्छन्त्यस्मै वस्यसी वस्यसी व्युच्छति । प्रजायते 39
प्रजया पशुभिः । प्र परमेष्ठिनो मात्रामाप्नोति । य एवं वेद (१०) ।

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देवस्य त्वा सवितुः प्रसव इत्याह प्रसूत्यै । अश्विनोर्बाहुभ्यामि-
त्याह । अश्विनौ हि देवानामध्वर्यू आस्ताम् । पूष्णो हस्ताभ्यामित्याह
यत्यै । संवपामीत्याह । यथादेवतमेवैनानि संवपति ॥ समापो अद्भिर- 3
ग्मत समोषधयो रसेनेत्याह । आपो वा ओषधीर्जिन्वन्ति । ओषधयो-
ऽपो जिन्वन्ति । अन्या वा एतासामन्या जिन्वन्ति (१) । 8.9

तस्मादेवमाह ॥ सꣳ रेवतीर्जगतीभिर्मधुमतीर्मधुमतीभिः सृज्यध्वमि- 6
त्याह । आपो वै रेवतीः । पशवो जगतीः । ओषधयो मधुमतीः ।
आप ओषधीः पशून् । तानेवास्मा एकधा सꣳसृज्य । मधुमतः
करोति ॥ अद्भ्यः परि प्रजाताः स्थ समद्भिः पृच्यध्वमिति पर्याप्ला- 9
वयति । यथा सुवृष्टꣳ स्यादेवमेनं विसृज्य (२) । 8.2

आप ओषधीर्भिहयन्ति । ताद्दगेव तत् ॥ जनयत्यै त्वा संयौमीत्याह ।
१२ प्रजा एवैतेन दाधार । अग्नये त्वाऽग्नीषोमाभ्यामित्याह व्यावृत्त्यै । मखस्य
शिरोऽसीत्याह । यज्ञो वै मखः । तस्यैतच्छिरः । यत् पुरोडाशः ।
तस्मादेवमाह (३) ।

१५ घर्मोऽसि विश्वायुरित्याह । विश्वमेवाऽऽयुर्यजमाने दधाति । उरु
प्रथस्वोरु ते यज्ञपतिः प्रथतामित्याह । यजमानमेव प्रजया पशुभिः
प्रथयति ॥ त्वचं गृह्णीष्वेत्याह । सर्वमेवैन॰ सतनु करोति । अथाप
१८ आनीय परिमार्ष्टि । मा॰स एव तत् त्वचं दधाति । तस्मात् त्वचा
मा॰सं छन्नम् ॥ घर्मो वा एषोऽशान्त. (४) ।

अर्धमासेऽर्धमासे प्रवृज्यते । यत् पुरोडाशः । स ईश्वरो यजमान-
२१ ॰शुचाऽप्रदहः । पर्यग्नि करोति । पशुमेवैनमकः । शान्त्या अप्रदाहाय ।
त्रिः पर्यग्नि करोति । त्र्यावृद्धि यज्ञः ॥ अथो रक्षसामपहत्यै । अन्तरित॰
रक्षोऽन्तरिता अरातय इत्याह (५) ।

२४ रक्षसामन्तर्हित्यै । पुरोडाशं वा अधिश्रित॰ रक्षा॰स्यजिघा॰सन् ।
दिवि नाको नामाग्नी रक्षोहा । स एवास्माद्रक्षा॰स्यपाहन् ॥ देवस्त्वा
सविता श्रपयत्वित्याह । सवितृप्रसूत एवैन॰ श्रपयति । वर्षिष्ठे अधिनाक
२७ इत्याह । रक्षसामपहत्यै । अग्निस्ते तनुवं माऽतिधागित्याहानतिदाहाय ।
अग्ने हव्य॰रक्षस्वेत्याह गुप्त्यै (६) ।

अविदहन्तः श्रपयतेति वाच विसृजते । यज्ञमेव हवी॰ष्यभिव्याहृत्य
३० प्रतनुते । पुरोरुचमविदाहाय शृतं करोति । मस्तिष्को वै पुरोडाशः ।
तं यन्नाभिवासयेत् । आविर्मस्तिष्कः स्यात् । अभिवासयति । तस्माद्गुहा
मस्तिष्कः । भस्मनाऽभिवासयति । तस्मान्मा॰सेनास्थि च्छन्नम् (७) ।

३३ वेदेनाभिवासयति । तस्मात् केशैः शिरश्छन्नम् । अखलतिभावुको
भवति । य एवं वेद ॥ पशोर्वै प्रतिमा पुरोडाशः । स नायजुष्कमभि-
वास्यः । यथैव स्यात् । ईश्वरा यजमानस्य पशवः प्रमेतोः ॥ सं ब्रह्मणा
३६ पृच्यस्वेत्याह । प्राणा वै ब्रह्म (८) ।

प्राणाः पशवः । प्राणैरेव पशून्त्संपृणक्ति । न प्रमायुका भवन्ति ।
यजमानो वै पुरोडाशः । प्रजा पशवः पुरीषम् । यदेवमभिवासयति ।
यजमानमेव प्रजया पशुभिः समर्धयति । देवा वै हविर्भृत्वाऽब्रुवन् । ३९
कस्मिन्निदं म्रक्ष्यामह इति । सोऽग्निरब्रवीत् (९) ।

मयि तनूः संनिधध्वम् । अहं वस्तं जनयिष्यामि । यस्मिन्
म्रक्ष्यध्व इति । ते देवा अग्नौ तनूः सन्न्यदधत । तस्मादाहुः । अग्निः सर्वा ४२
देवता इति ॥ सोऽङ्गारेणापः । अभ्यपातयत् । तत एकतोऽजायत ।
स द्वितीयमभ्यपातयत् (१०) ।

ततो द्वितोऽजायत । स तृतीयमभ्यपातयत् । ततस्त्रितोऽजायत । ४५
यदद्भ्योऽजायन्त । तदाप्त्यानामाप्त्यत्वम् । यदात्मभ्योऽजायन्त । तदा-
त्म्यानामात्म्यत्वम् ॥ ते देवा आप्त्येष्वमृजत । आप्त्या अमृजत सूर्याभ्यु-
दिते । सूर्याभ्युदितः सूर्याभिनिम्रुक्ते (११) । ४८

सूर्याभिनिम्रुक्तः कुनखिनि । कुनखी श्यावदति । श्यावदन्नग्रदिधिषौ ।
अग्रदिधिषुः परिवित्ते । परिवित्तो वीरहणि । वीरहा ब्रह्महणि । तद्ब्रह्महणं
नात्यच्यवत । अन्तर्वेदि निनयत्यवरुद्ध्यै । उल्मुकेनाभिगृह्णाति शृत- ५१
त्वाय । शृतकामा इव हि देवाः (१२) ॥

॥ इति कृष्णयजुर्वेदीयतैत्तिरीयब्राह्मणे तृतीयाष्टके द्वितीयाध्यायेऽष्टमोऽनुवाकः ॥

देवस्य त्वा सवितुः प्रसव इति स्फ्यमादत्ते प्रसूत्यै । अश्विनोर्बाहुभ्या- ५४
मित्याह । अश्विनौ हि देवानामध्वर्यू आस्ताम् । पूष्णो हस्ताभ्यामि-
त्याह यत्यै ॥ आददे इन्द्रस्य बाहुरसि दक्षिण इत्याह । इन्द्रियमेव
यजमाने दधाति ॥ सहस्रभृष्टिः शततेजा इत्याह । रूपमेवास्यैतन्म- ५७
हिमानं व्याचष्टे । वायुरसि तिग्मतेजा इत्याह । तेजो वै वायुः (१) ९.१

तेज एवास्मिन् दधाति ॥ विपाद्द नामासुर आसीत् । सोऽबिभेत् ।
यज्ञेन मा देवा अभिभविष्यन्तीति । स पृथिवीमभ्यवमीत् । साऽमेध्याऽ- ६०
भवत् ॥ अथो यदिन्द्रो वृत्रमहन् । तस्य लोहितं पृथिवीमनु व्यधावत् ।
सा मेध्याऽभवत् ॥ पृथिवि देवयजनीत्याह (२) । ९.२

६३ मेध्यामेवैनां देवयजनीं करोति ॥ ओषध्यास्ते मूलं मा हिंसिषमि-
त्याह । ओषधीनामहिंसायै ॥ व्रजं गच्छ गोस्थानमित्याह। छन्दांसि
वै व्रजो गोस्थानः । छन्दांस्येवास्मै व्रजं गोस्थानं करोति ॥ वर्षतु ते
६६ द्यौरित्याह । वृष्टिर्वै द्यौः । वृष्टिमेवावरुन्धे ॥ बधान देव सवितः परमस्यां
परावतीत्याह (३) ।

द्वौ वाव पुरुषौ । यं चैव द्वेष्टि । यश्चैनं द्वेष्टि । तावुभौ बध्नाति
६९ परमस्यां परावति शतेन पाशैः । योऽस्मान् द्वेष्टि यं च वयं द्विष्मस्तमतो
मा मौगित्याहानिर्मुक्त्यै ॥ अररुर्वै नामासुर आसीत् । स पृथिव्यामु-
पम्लुप्तोऽशयत् । तं देवा अपहतोऽररुः पृथिव्या इति पृथिव्या अपाघ्नन् ।
७२ भ्रातृव्यो वा अररुः । अपहतोऽररुः पृथिव्या इति यदाह (४) ।

भ्रातृव्यमेव पृथिव्या अपहन्ति । तेऽमन्यन्त । दिवं वा अयमित
पतिष्यतीति । तमररुस्ते दिवं मा स्कानिति दिवः पर्यबाधन्त। भ्रातृव्यो
७५ वा अररुः। अररुस्ते दिवं मा स्कानिति यदाह । भ्रातृव्यमेव दिवः
परिबाधते ॥ स्तम्बयजुर्हरति । पृथिव्या एव भ्रातृव्यमपहन्ति । द्वितीयं
हरति (५) ।

७८ अन्तरिक्षादेवैनमपहन्ति। तृतीयं हरति । दिव एवैनमपहन्ति । तूष्णीं
चतुर्थं हरति । अपरिमितादेवैनमपहन्ति ॥ असुराणां वा इयमग्र आ-
सीत् । यावदासीनः परापश्यति। तावद्देवानाम् । ते देवा अब्रुवन् । अस्त्वे-
८१ व नो स्यामपीति (६) ।

क्य नो दास्यथेति । यावत् स्वयं परिगृह्णीथेति । ते वसवस्त्वेति
दक्षिणतः पर्यगृह्णन् । रुद्रास्त्वेति पश्चात् । आदित्यास्त्वेत्युत्तरतः । तेऽ-
८४ ऽग्निना प्राञ्चोऽजयन् । वसुभिर्दक्षिणा । रुद्रैः प्रत्यञ्चं । आदित्यैरुदञ्चं ।
यस्यैवं विदुषो वेदिं परिगृह्णन्ति (७) ।

भवत्यात्मना। पराऽस्य भ्रातृव्यो भवति ॥ देवस्य सवितुः सव
८७ इत्याह प्रसूत्यै । कर्म कृण्वन्ति वेधस इत्याह । इषितं हि कर्म क्रियते ।

पृथिव्यै मेध्यं चामेध्यं च व्युदक्रामताम् । प्राचीनमुदीचीनं मेध्यम् ॥ प्रतीचीनं दक्षिणा मेध्यम् । प्राचीमुदीचीं प्रवणां करोति । मेध्यामेवैनां देवयजनीं करोति (८)। १०

प्राञ्चौ वेदयःसावुन्नयति । आहवनीयस्य परिगृहीत्यै । प्रतीची श्रोणी। गार्हपत्यस्य परिगृहीत्यै । अथो मिथुनत्वाय । उद्धन्ति । यदेवास्या अमेध्यम् । तदपहन्ति । उद्धन्ति । तस्मादोषधयः पराभवन्ति (९)।१३

मूलं छिनत्ति । भ्रातृव्यस्यैव मूलं छिनत्ति । मूलं वा अतितिष्ठद्रक्षाःस्यनूत्पिपते । यद्वस्तेन च्छिन्द्यात् । कुनखिनीं प्रजाः स्युः । स्फ्येन च्छिनत्ति । वज्रो वै स्फ्यः । वज्रेणैव यज्ञाद्रक्षाःस्यपहन्ति ॥ पितृदेव-१६ त्याऽतिखाता । इयती खनति (१०)।

प्रजापतिना यज्ञमुखेन संमिताम् ॥ वेदिर्देवेभ्यो निलायत । ता चतुरङ्गुलेऽन्वविन्दन् । तस्माच्चतुरङ्गुलं खेया । चतुरङ्गुलं खनति ।१९ चतुरङ्गुले ह्योषधयः प्रतितिष्ठन्ति । आ प्रतिष्ठायै खनति । यजमानमेव प्रतिष्ठां गमयति । दक्षिणतो वर्षीयसीं करोति । देवयजनस्यैव रूपमकः (११)। २

पुरीषवतीं करोति । प्रजा वै पशवः पुरीषम् । प्रजयैवैनं पशुभिः पुरीषवन्तं करोति । उत्तरं परिग्राहं परिगृह्णाति । एतावती वै पृथिवी यावती वेदिः । तस्या एतावत एव भ्रातृव्यं निर्भज्य । आत्मन उत्तरं परिग्राहं ५ परिगृह्णाति ॥ ऋतमस्यृतसदनमस्यृतश्रीरसीत्याह । यथायजुरेवैतत् (१२)।

क्रूरमिव वा एतत् करोति । यद्वेदिं करोति । धा असि स्वधा असीति योयुप्यते शान्त्यै । उर्वी चासि वस्वी चासीत्याह । उर्वीमेवैनां वस्वीं ८ करोति । पुरा क्रूरस्य विसृपो विरप्शिन्नित्याह मेध्यत्वाय । उदादाय पृथिवीं जीरदानुर्यामैरयन्चन्द्रमसि स्वधाभिरित्याह । यदेवास्या अमेध्यम् । तदपहत्य । मेध्यां देवयजनीं कृत्वा (१३)। ११

यदुदश्चन्द्रमसि मेध्यम् । तदस्यामेरयति । तां धीरासो अनुदृश्य यजन्त इत्याहानुख्यात्यै । प्रोक्षणीरासादय । इध्माबर्हिरुपसादय । स्रुवं च

१४ सुते॒श्च सम्मृ॑ट्टिः । पत्नी॑४ सन्नंह्य । आज्ये॑नोदेहीत्या॑हानुपूर्वतायै । प्रोक्ष
णी॑रासा॑दयति । आपो॒ वै र॑क्षो॒घ्नी (१४)।

रक्षसामपहत्यै ॥ स्फ्यस्य॒ वर्त्म॑न्त्सादयति । यज्ञस्य॒ संतत्यै ॥ उवान्
१७हासितो देवल । एतावंती॒र्वा अ॒मुष्मि॑ल्लो॒क आप आसन् । याव॑ती॒ प्रोक्ष
णीरिति॑ । तस्माद्व॒ह्वीरासा॑द्यां । स्फ्यमुदस्य॑न् । य द्विष्यात् त ध्यायेत् ।
शु॒चैवैनमर्पयति (१५) ॥ ९ १९

॥ इति कृष्णयजुर्वेदीयतैत्तिरीयब्राह्मणे तृतीयाष्टके द्वितीयाध्याये नवमोऽनुवाक ॥

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यद्व्यद्यत् । तस्मा॑द्वियुत् । तम॑वृश्चत् । यदवृश्चत् । तस्मा॒द्वृष्टिः । तस्मा
३ यत्रै॒ते दे॒वते॑ अभि॒प्राप्नुत । वि ह॑ हैवास्य॒ तत्र॑ पाप्मा॑नं॒ वर्त (१)।

वृश्चतश्च । सैषा मीमा॑ꣳसाऽग्निहोत्र एव संपन्ना ॥ अथो॑ आहु॒ । सर्वे॑षु
यज्ञक्रतुष्विति॑ । होष्यन्नप उपस्पृशेत् । विद्युद॑सि विद्य॑ मे पाप्मा॑नमिति॑।
६ अथ हुत्वोपस्पृशेत् । वृष्टि॑रसि वृश्च मे पाप्मा॑नमिति । यक्ष्यमा॑णो वेष्टा
वा । वि ह॑ हैवास्यै॒ते दे॒वते॑ पाप्मानं॒ वर्त (२)।

वृश्चतश्च ॥ अरुणो ह हाऽऽरुणि । ब्रह्मचारिणे प्रश्नान् प्रोच्य
९ प्रजिघाय । परे॑हि । प्लक्ष दय्यांपातिं पृच्छ । वेत्थ सावित्रा३न्न वेत्था३
इति॑ । तमा॒गत्य॑ पप्रच्छ । आचार्यो॑ मा प्राहै॑षीत । वेत्थ सावित्रा३ न्न
वेत्था३ इति॑ । स हो॑वाच वेदेति॑ (३)।

१२ स कस्मिन् प्रतिष्ठित इति॑ । परोरजसीति॑ । कस्तद्यत् परोरजा इति॑ ।
एष वाव स परोरजा इति॑ होवाच । य एष तपति । एषोऽर्वाग्रजा इति॑ ॥
स कस्मिन् न्वेष इति॑ ।सत्य इति॑ । किं तत् सत्यमिति । तप इति॑ (४)।

१५ कस्मिन् नु तप इति॑ । बल इति॑। किं तद्बलमिति । प्राण इति॑ । मा स्म
प्राणमतिपृच्छ इति॑ माऽऽचार्योऽब्रवीदिति॑ होवाच ब्रह्मचारी ॥ स हो॑वाच

प्लक्षो दय्यांपातिः। यद्वै ब्रह्मचारिन् प्राणमत्यमक्ष्यः। मूर्धा ते व्यपतिष्यत्। अहमुत आचार्याच्छ्रेयान् भविष्यामि। यो मां सावित्रे समवादिष्ठेति (५)। १८

तस्मात् सावित्रे न संवदेत। स यो ह वै सावित्रं विदुषा सावित्रे संवदते। सहास्मिन्निन्द्रियं दधाति। अनु ह वा अस्मा असौ तपन्निन्द्रियं मन्यते। अन्वस्मै श्रीस्तपो मन्यते। अन्वस्मै तपो बलं मन्यते। अन्वस्मै बलं प्राणं मन्यते॥ स यदाह। सञ्ज्ञानं विज्ञानं दर्शादृष्टेति। एष एव तत् (६)। २१ २४

अथ यदाह। प्रस्तुतं विष्टुतꣳ सुता सुन्वतीति। एष एव तत्। एष ह्येव तान्यहानि। एष रात्रयः॥ अथ यदाह। चित्रः केतुर्दाता प्रदाता सविता प्रसविताऽभिशास्ताऽनुमन्तेति। एष एव तत्। एष ह्येव तेऽह्नो मुहूर्ताः। एष रात्रेः (७)॥ २७

अथ यदाह। पवित्रं पवयिष्यन्त्सहस्वान्त्सहीयानरुणोऽरुणरजा इति। एष एव तत्। एष ह्येव तेऽर्धमासाः। एष मासाः॥ अथ यदाह। अग्निष्टोम उक्थ्योऽग्निर्ऋतुः प्रजापतिः संवत्सर इति। एष एव तत्। एष ह्येव ते यज्ञक्रतवः। एष ऋतवः (८)। ३०

एष संवत्सरः॥ अथ यदाह। इदानीं तदानीमिति। एष एव तत्। एष ह्येव ते मुहूर्तानां मुहूर्ताः॥ जनको ह वैदेहः। अहोरात्रैः समाजगाम। तꣳ होचुः। यो वा अस्मान् वेद। विजहत् पाप्मानमेति (९)। ३३

सर्वमायुरेति। अभि स्वर्गं लोकं जयति। नास्यामुष्मिꣳल्लोकेऽन्नं क्षीयत इति। विजहद्ध वै पाप्मानमेति। सर्वमायुरेति। अभि स्वर्गं लोकं जयति। नास्यामुष्मिꣳल्लोकेऽन्नं क्षीयते। य एवं वेद॥ अहीना हाऽऽश्वथ्यः। सावित्रं विदांचकार (१०)॥ ३६ ३९

स ह हꣳसो हिरण्मयो भूत्वा। स्वर्गं लोकमियाय। आदित्यस्य सायुज्यम्। हꣳसो ह वै हिरण्मयो भूत्वा। स्वर्गं लोकमेति। आदित्यस्य

४३ सायुज्यम् । य एव वेद ॥ देवभागो ह श्रौतर्ष । सावित्रं विदांचकार । तꣳ ह वागदृश्यमानाऽभ्युवाच (११)।

सर्वं बत गौतमो वेद । य सावित्रं वेदेति । स होवाच । कैषा वागसीति।

४५ अयमहꣳ सावित्रं । देवानामुत्तमो लोक । गुह्यं महो बिभ्रदिति । एतावति ह गौतम । यज्ञोपवीतं कृत्वाऽधो निपपात ॥ नमो नम इति(१२)।

स होवाच । मा भैषीर्गौतम । जितो वै ते लोक इति । तस्माये के च

४८ सावित्रं विदु सर्वे ते जितलोका ॥ स यो ह वै सावित्रस्याष्टाक्षरं पदꣳ श्रियाऽभिषिक्तं वेद । श्रिया हैवाभिषिच्यते । घृणिरिति द्वे अक्षरे । सूर्य इति त्रीणि । आदित्य इति त्रीणि (१३)।

५१ एतद्वै सावित्रस्याष्टाक्षरं पदꣳ श्रियाऽभिषिक्तम् । य एव वेद । श्रिया हैवाभिषिच्यते । तदेतदृचाऽभ्युक्तम्—

ऋचो अक्षरे परमे व्योमन् । यस्मिन् देवा अधि विश्वे निषेदु ।

५४ यस्त न वेद किमृचा करिष्यति । य इत् तद्विदुस्त इमे समासत इति॥ न ह वा एतस्यर्चा न यजुषा न साम्नाऽर्थोऽस्ति । य सावित्रं वेद (१४)॥

तदेतत् परि यदेवचक्रम् । आर्द्रं पिन्वमानꣳ स्वर्गं लोक एति । विज-

५७ हद्विश्वा भूतानि सपश्यत् । आर्द्रो ह वै पिन्वमान । स्वर्गं लोक एति । विजहन् विश्वा भूतानि सपश्यन् । य एव वेद ॥ शूषो ह वै वार्ष्णेय । आदित्येन समाजगाम । तꣳ होवाच । एहि सावित्रं विद्धि । अथ वै

६० स्वर्ग्योऽसि । पारयिष्णुरमृतात् सभूत इति । एष वाव स सावित्र । य एष तपति । एहि मा विद्धि । इति हैवैऽन तदुवाच (१५)॥

॥ इति कृष्णयजुर्वेदीयतैत्तिरीयब्राह्मणे तृतीयाष्टके दशमाध्याये नवमोऽनुवाक ॥

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माध्यमा सरस्वत्या सत्रमासत । तद्धापि कवषो मध्ये निषसाद । त हेम उदोदुर्दास्या वै त्व पुत्रोऽसि न वय त्वया सह भक्षयिष्याम इति ।

स ह क्रुद्धः प्रद्रवन्सरस्वतीमेतेन सूक्तेन तुष्टाव । तं हेयमन्वेयाय । तत ३
उ हेमे निरागा इव मेनिरे । तं हान्वावृत्योचुर्ऋषे नमस्तेऽस्तु मा नो
हिंसीः त्वं वै नः श्रेष्ठोऽसि यं त्वेयमन्वेतीति । तं ह ज्ञपयांचक्रुस्तस्य ह क्रोधं
विनिन्युः । स एष कवषस्यैव महिमा सूक्तस्य चानुवेदिता । अथ यत्सह ६
पत्नीभिर्यन्ति गन्धर्वा ह वा इन्द्रस्य सोममप्सु प्रत्यायिता गोपायन्ति ।
त उ ह स्त्रीकामास्ते हासु मनांसि कुर्वते तद्यथा प्रमत्तानां यज्ञमाहरे-
देवम् । तदुपनामुक उ एवैनं यज्ञो भवति य एवं वेद । विंशतिमन्वाह ता ९
विराजमभिसंपद्यन्ते । वैराजीर्वा आपोऽन्नं विराडन्नमापोऽन्नेन तदन्नाद्यं
समर्धयति । त्रिः प्रथमया त्रिरुत्तमया चतुर्विंशतिः संपद्यन्ते ।
चतुर्विंशत्यक्षरा गायत्री । गायत्री प्रातःसवनं वहति । तद्ध ह १२
प्रातःसवनरूपा न्वाप इतीति न्वा अपोनप्त्रीयस्य ॥

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पुरुषो वै यज्ञस्तस्य शिरः एव हविर्धाने मुखमाहवनीय उदरं सदोऽन्न-
मुक्थानि बाहू मार्जालीयश्चाग्नीध्रियश्च या इमा अन्तर्देवतास्तेऽन्तःसदसं
धिष्ण्याः प्रतिष्ठा गार्हपत्यव्रतश्रपणाविति । अथापरं तस्य मन एव ब्रह्मा ३
प्राण उद्गातापानः प्रस्तोता व्यानः प्रतिहर्ता वाग्घोता चक्षुरध्वर्युः प्रजातिः
सदस्य आत्मा यजमानोऽङ्गानि होत्राशंसिनः । तद्यदध्वर्युः स्तोत्रमुपा-
करोति चक्षुरेव तत्प्राणैः संदधात्यथो अपानमेव तन्मनसा संतनोति । ६
अथ यत्प्रस्तोता ब्रह्माणमामन्त्रयते ब्रह्मन्स्तोष्यामः प्रशास्तारिति मनो वा
अग्रणीर्भवत्येषा प्राणाना मनसा प्रसूताः स्तोमेन स्तुयामेत्यथो अपानमेव
तन्मनसा संतनोति । अथ यद्ब्रह्मा स्तोत्रमनुमन्यते मन एव तत्प्राणैः ९
संदधात्यथो अपानमेव तन्मनसा संतनोति । अथ यत्प्रस्तोता प्रस्तौत्यपान-
मेव तत्प्राणे दधात्यथ यदुद्गातोद्गाति प्राणमेव तद्व्याने दधात्यथ यत्प्रति-
हर्ता प्रतिहरति व्यानमेव तत्प्राणे दधात्येवमेवैताः सर्वा देवताः प्राण एव १२
प्रतिष्ठिताः । अथ यद्धोता साम्ना शस्त्रमुपसंतनोति वाग्वै होता वाचमेव

तौ होचतुः । श्रद्धादेवो वै मनुः । आवं नु वेदावेति । तौ हाग-
त्योचतुः । मनो याजयाव त्वेति । केनेति । अनेनर्षभेणेति । तथेति । ६
तस्यालब्धस्य सा वागपचक्राम ॥ १५ ॥

सा मनोरेव जायां मनावीं प्रविवेश । तस्यै ह स्म यत्र वदन्त्यै
शृण्वन्ति ततो ह स्मैवासुररक्षसानि मृद्यमानानि यन्ति । ते हासुराः ९
समूदिरे । इतो वै नः पापीयः सचते । भूयो हि मानुषी वाग्वदतीति ।
किलाताकुली हैवोचतुः । श्रद्धादेवो वै मनुः । आवं न्वेव वेदावेति ।
तौ हागत्योचतुः । मनो याजयाव त्वेति । केनेति । अनयैव जाय- १२
येति । तथेति । तस्या आलब्धायै सा वागपचक्राम ॥ १६ ॥

सा यज्ञमेव यज्ञपात्राणि प्रविवेश । ततो हैनां न शेकतुर्निर्हन्तुम् ।
सैषा सुरघ्नी वागुद्वदति । स यस्य हैवं विदुष एतामत्र वाचं प्रत्युद्वाद- १५
यन्ति पापीयांसो हैवास्य सपत्ना भवन्ति ॥ १७ ॥

स समाहन्ति । कुक्कुटोऽसि मधुजिह्व इति । मधुजिह्वो वै स
देवेभ्य आसीद्विषजिह्वोऽसुरेभ्यः । स यो देवेभ्य आसीः स न एधी- १८
त्येवैतदाहेषमूर्जमावद । त्वया वयं संघातं संघातं जेष्मेति । नात्र
तिरोहितमिवास्ति ॥ १८ ॥

अथ शूर्पमादत्ते । वर्षवृद्धमसीति । वर्षवृद्धं ह्येतद्यदि नडानां यदि २१
वेणूना यदीषीकाणां वर्षमु ह्येवैता वर्धयति ॥ १९ ॥

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देवाश्च वा असुराश्च । उभये प्राजापत्याः पस्पृधिरे । ततो देवा
अनुव्यमिवासुः । अथ हासुरा मेनिरेऽस्माकमेवेदं खलु भुवन-
मिति ॥ १ ॥

ते होचुः । हन्तेमां पृथिवीं विभजामहै । तां विभज्योपजीवामेति ।
तामौक्ष्णैश्चर्मभिः पश्चात्प्राञ्चो विभजमाना अभीयुः ॥ २ ॥

६ तद्वै॒ देवा॒ः शुश्रुवुः । वि॒भजन्ते ह वा॒ऽइमाम॒सुराः पृथिवीम् । प्रेत
त॒देष्या॒मो य॒त्रेमाम॒सुरा विभ॒जन्ते । के त॒तः स्याम य॒दस्यै न भ॒जेम-
ही॒ति । ते॒ यज्ञमेव वि॒ष्णुं पुरस्कृत्ये॒युः ॥ ३ ॥

९ ते॒ होचुः । अ॒नु नोऽस्या॒ पृथिव्याम॒ाभजत । अ॒स्त्वेव नो॒ऽप्यस्या
भाग इ॒ति । ते हा॒सुरा असूय॒न्त इवोचुः । या॒वदे॒वैष वि॒ष्णुरभिशे॒ते
तावद्वो दद्म इ॒ति ॥ ४ ॥

१२ वामनो॒ ह वि॒ष्णुरास । त॒द्देवा न॒ जिहीडिरे । महद्वै॒ नोऽदुर्ये॒ नो
यज्ञ॒संमितम॒दुरि॒ति ॥ ५ ॥

अथ यदेव प्रजामिच्छेत । तेन पितृभ्य ऋणं जायते । तद्धयेभ्य एतत् करोति यदेषां संततान्यवच्छिन्ना प्रजा भवति ॥ ४ ॥

अथ यदेव वासयेत । तेन मनुष्येभ्य ऋणं जायते । तद्धयेभ्य एतत् करोति यदेनान् वासयते यदेभ्योऽशनं ददाति । स य एतानि सर्वाणि करोति स कृतकर्मा तस्य सर्वमाप्तं सर्वं जितम् ॥ ५ ॥

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प्रजापतिर्ह वा इदमग्र एक एवास । स ऐक्षत कथं नु प्रजायेयेति । सोऽश्राम्यत् । स तपोऽतप्यत । स प्रजा असृजत । ता अस्य प्रजाः सृष्टाः पराबभूवुस्तानीमानि वयांसि पुरुषो वै प्रजापतेर्नेदिष्ठं द्विपाद्वा अयं पुरुषस्तस्माद्द्विपादो वयांसि ॥ १ ॥

स ऐक्षत प्रजापतिः । यथा न्वेव पुरैकोऽभूवमेवमु न्वेवाप्येतर्ह्येक एवास्मीति । स द्वितीयाः ससृजे ता अस्य परैव बभूवुस्तदिदं क्षुद्रं सरीसृपं यदन्यत् सर्पेभ्यस्तृतीयाः ससृज इत्याहुस्ता अस्य परैव बभूवुस्त इमे सर्पा एता ह न्वेव द्वयीर्याज्ञवल्क्य उवाच त्रयीरु तु पुनरृचा ॥२॥

सोऽर्चञ्छ्राम्यन्प्रजापतिरीक्षां चक्रे । कथं नु मे प्रजाः सृष्टाः पराभवन्तीति । स हैतदेव ददर्शानशनतया वै मे प्रजाः पराभवन्तीति । स आत्मन एवाग्रे स्तनयोः पय आप्याययां चक्रे । स प्रजा असृजत । ता अस्य प्रजाः सृष्टा स्तनावेवाभिपद्य तास्ततः संबभूवुस्ता इमा अपराभूताः ॥ ३ ॥

तस्मादेतदृषिणाभ्यनूक्तम् । प्रजा ह तिस्रो अत्यायमीयुरिति । तया पराभूतास्ता एवैतदभ्यनूक्तं न्यन्या अर्कमभितो विविश्र इत्यग्निर्वा अर्कस्तया इमाः प्रजा अपराभूतास्ता अग्निमभितो निविष्टास्ता एवैतदभ्यनूक्तम् ॥ ४ ॥

महद्ध तस्थौ भुवनेष्वन्तरिति । प्रजापतिमेवैतदभ्यनूक्तं पवमानो हरित आविवेशेति दिशो वै हरितस्ता अयं वायुः पवमान आविष्टस्ता

स ऐक्षत प्रजापतिः । पुरा मे पूर्वाः प्रजा अभूवन्निमा उ चेदिमे
विमश्नुते न ततः किंचन परिशेक्ष्यत इति । तेभ्य एतं भागमकल्पयदेतं
मारुतं सप्तकपालं पुरोडाशं स एष मारुतः सप्तकपालस्तद्यत् सप्त- ४५
कपालो भवति सप्त सप्त हि मारुतो गणस्तस्मान्मारुतः सप्तकपालः
पुरोडाशो भवति ॥ १३ ॥

तं वै स्वतवोभ्य इति कुर्यात् । स्वयं हि त एतं भागमकुर्वत नेतो ४८
स्वतवोभ्यो याज्यानुवाक्ये न विन्दन्ति । स उ खलु मारुत एव स्यात्
स वा एष प्रजाभ्य एवाहिंसायै क्रियते तस्मान्मारुतः ॥ १४ ॥

अथातः पयस्यैव । पयसो वै प्रजाः संभवन्ति पयसः संभूतास्तद्यत ५१
एव संभूता यतः सभवन्ति तदेवाभ्य एतत् करोति । तथाः पूर्वैर्हविर्भिः
प्रजाः सृजते ता एतस्मात् पयसः एतस्यै पयस्यायै संभवन्ति ॥ १५ ॥

तस्या मिथुनमस्ति । योषा पयस्या रेतो वाजिनं तस्मान्मिथुनाद्वि- ५४
श्वमसंमितमनु प्राजायत । तद्यदेतस्मान्मिथुनाद्विश्वमसमितमनु प्राजायत
तस्माद्वैश्वदेवी भवति ॥ १६ ॥

अथ द्यावापृथिव्य एककपालः पुरोडाशो भवति । एतैर्वै हविर्भिः ५७
प्रजापतिः प्रजाः सृष्ट्वा ता द्यावापृथिवीभ्या पर्यगृह्णात् । ता इमा द्यावा-
पृथिवीभ्या परिगृहीतास्तथो एवैष एतच्च एतैर्हविर्भिः प्रजाः सृजते ता
द्यावापृथिवीभ्या परिगृह्णाति तस्माद्द्यावापृथिव्य एककपालः पुरोडाशो ६०
भवति ॥ १७ ॥

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दिवि वै सोम आसीत् । अथेह देवाः । ते देवा अकामयन्ता । नः
सोमो गच्छेत् । तेनागतेन यजेमहीति । तऽएते मायेऽअसृजन्त सुपर्णी
च कद्रूं च । वागेव सुपर्णीय कद्रूः । ताभ्या समदं चक्रुः ॥ २ ॥

ते हऽर्तीगमानेऽऊचतुः । यतरा नौ दवीयः परापश्यदात्मानं नौ सा
जयादिति । तथेति सा ह कद्रूरुवाच । परेक्षस्वेति ॥ ३ ॥

६ सा ह सुपर्ण्युवाच । अस्य सलिलस्य पारेऽश्वः श्वेत स्थाणौ सेवते। तमहं पश्यामीति । तमेव त्वं पश्यसीति । त हीति । अथ ह कद्रूरुवाच । तस्य वालो न्यषञ्जि । तममु वातो धूनोति । तमह पश्यामीति ॥ ४ ॥

९ सा यत् सुपर्ण्युवाच । अस्य सलिलस्य पारऽइति । वेदिर्वै सलिलम् । वेदिमेव सा तदुवाच । अश्वः श्वेत स्थाणौ सेवत इति । अग्निर्वा अश्वः श्वेतः । यूप स्थाणुः । अथ यत् कद्रूरुवाच । तस्य वालो न्यषञ्जि । १२ तममुं वातो धूनोति । तमह पश्यामीति । रशना हैव सा ॥ ५ ॥

सा ह सुपर्ण्युवाच । एहीद पताव वेदितु यतरा नौ जयतीति । सा ह कद्रूरुवाच । त्वमेव पत । त्व वै न आख्यास्यसि यतरा नौ जय-१५तीति ॥ ६ ॥

मृदब्रवीत् । क्वाहं भवानीति । तप्यस्वेत्यब्रवीत् । सातप्यत । सा ९
सिकता असृजत । एतद्वै मृत्तप्यते यदेनां विकृषन्ति । तस्माद्यद्यपि
सुमार्त्स्नं विकृषन्ति सैकतमिवैव भवति । एतावन्नु तद्यत् क्वाहं भवानि
क्वाहं भवानीति ॥ ४ ॥ १२

सिकताभ्यः शर्करामसृजत । तस्मात् सिकताः शर्करैवान्ततो
भवन्ति । शर्कराया अश्मानम् । तस्माच्छर्कराश्मैवान्ततो भवति ।
अश्मनोऽयः । तस्मादश्मनोऽयो धमन्ति । अयसो हिरण्यम् । तस्मा- १५
दयो बहुध्मातं हिरण्यसंकाशमिवैव भवति ॥ ५ ॥

तद्यदसृजताक्षरत् । तद्यदक्षरत् तस्मादक्षरम् । यदष्टौ कृत्वोऽक्षरत्
सैवाष्टाक्षरा गायत्र्यभवत् ॥ ६ ॥ १८

अभूद्वाऽइयं प्रतिष्ठेति । तद्भूमिरभवत् । तामप्रथयत् । सा पृथिव्य-
भवत् । तस्यामस्यां प्रतिष्ठायां भूतानि च भूतानां च पतिः संवत्सरा-
यादीक्षन्त । भूतानां पतिर्गृहपतिरासीदुषाः पत्नी ॥ ७ ॥ २१

तद्यानि तानि भूतानि ऋतवस्ते । अथ यः स भूतानां पतिः
संवत्सरः सः । अथ या सोषाः पत्न्यौषसी सा । तानीमानि भूतानि
च भूतानां च पतिः संवत्सरऽउषसि रेतोऽसिञ्चन् । स संवत्सरे २४
कुमारोऽजायत । सोऽरोदीत् ॥ ८ ॥

तं प्रजापतिरब्रवीत् । कुमार किं रोदिषि यच्छ्रमात्तपसोऽधि जातो-
ऽसीति । सोऽब्रवीत् । अनपहतपाप्मा वाऽअस्म्यहितनामा नाम मे २७
धेहीति । तस्मात् पुत्रस्य जातस्य नाम कुर्यात् । पाप्मानमे-
वास्य तदपहन्ति । अपि द्वितीयमपि तृतीयमभिपूर्वमेवास्य तत् पाप्मान-
मपहन्ति ॥ ९ ॥ ३०

तमब्रवीत् । रुद्रोऽसीति । तद्यदस्य तन्नामाकरोदग्निस्तद्रूपमभवत् ।
अग्निर्वै रुद्रः । यदरोदीत् तस्माद्रुद्रः । सोऽब्रवीत् । ज्यायान् वाऽअ-
तोऽस्मि । धेह्येव मे नामेति ॥ १० ॥ ३३

तमब्रवीत् । सर्वोऽसीति । तद्यदस्य तन्नामाकरोदापस्तद्रूपमभवन् । आपो वै सर्वं । अद्भ्यो हीदं सर्वं जायते । सोऽब्रवीत् । ज्यायान्
३६ वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ ११ ॥

तमब्रवीत् । पशुपतिरसीति । तद्यदस्य तन्नामाकरोदोषधयस्तद्रूपमभवन् । ओषधयो वै पशुपतिः । तस्माद्यदा पशव ओषधीर्लभन्तेऽथ पतीयन्ति ।
३९ सोऽब्रवीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १२ ॥

तमब्रवीत् । उग्रोऽसीति । तद्यदस्य तन्नामाकरोद्वायुस्तद्रूपमभवत् । वायुर्वा उग्रः । तस्माद्यदा बलवद्वात्युग्रो वातीत्याहुः । सोऽब्रवीत् ।
४२ ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १३ ॥

तमब्रवीत् । अशनिरसीति । तद्यदस्य तन्नामाकरोद्विद्युत्तद्रूपमभवत् । विद्युद्वा अशनिः । तस्माद्य विद्युद्धन्त्यशनिरवधीदित्याहुः । सोऽब्रवीत् ।
४५ ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १४ ॥

तमब्रवीत् । भवोऽसीति । तद्यदस्य तन्नामाकरोत् पर्जन्यस्तद्रूपमभवत् । पर्जन्यो वै भवः । पर्जन्याद्धीदं सर्वं भवति । सोऽब्रवीत् ।
४८ ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १५ ॥

तमब्रवीत् । महान् देवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तद्रूपमभवत् । प्रजापतिर्वै चन्द्रमाः । प्रजापतिर्वै महान् देवः । सोऽब्र
५१ वीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १६ ॥

तमब्रवीत् । ईशानोऽसीति । तद्यदस्य तन्नामाकरोदादित्यस्तद्रूपमभवत् । आदित्यो वाऽईशानः । आदित्यो ह्यस्य सर्वस्येष्टे । सोऽब्रवीत् ।
५४ एतावान् वाऽअस्मि । मा मेतः परो नाम धा इति ॥ १७ ॥

तान्येतान्यष्टावग्निरूपाणि । कुमारो नवमः सैवाग्नेस्त्रिवृत्ता ॥ १८ ॥

यद्वेवाष्टावग्निरूपाणि । अष्टाक्षरा गायत्री । तस्मादाहुर्गायत्रोऽग्नि

रिति । सोऽय कुमारो रूपाण्यनुप्राविशत् । न वाऽअग्निं कुमारमिव ५७
पश्यन्ति । एतान्येवास्य रूपाणि पश्यन्ति । एतानि हि रूपाण्यनुप्रा-
विशत् ॥ १९ ॥

तमेत संवत्सर एव चिनुयात् । सवत्सरेऽनुब्रूयात् । द्वयोरित्यु हैकऽ-६०
आहुः । संवत्सरे वै तद्रेतोऽसिञ्चन्त सवत्सरे कुमारोऽजायत । तस्माद्
द्वयोरेव चिनुयात् । द्वयोरनुब्रूयादिति । सवत्सरे त्वेव चिनुयात् ।
संवत्सरेऽनुब्रूयात् । यद्वाव रेतः सिक्त तदेव जायते । ६३
तत्ततो विक्रियमाणमेव वर्धमान शेते । तस्मात् संवत्सरऽएव चिनुयात् ।
संवत्सरेऽनुब्रूयात् । तस्य चितस्य नाम करोति पाप्मानमेवास्य तदप-
हन्ति । चित्रनामान करोति चित्रोऽसीति । सर्वाणि हि ६६
चित्राण्यग्निः ॥ २० ॥

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उषा वाऽअश्वस्य मेध्यस्य शिर. । सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्नि-
र्वैश्वानरः । संवत्सर आत्माश्वस्य मेध्यस्य द्यौष्पृष्ठमन्तरिक्षमुदरं पृथिवी
पाजस्य दिशः पार्श्वेऽवान्तरदिशः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमा- ३
साश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मासानि ऊवध्यं
सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वताः ओषधयश्च वन-
स्पतयश्च लोमानि उद्यन् पूर्वार्धः निम्लोचन् जघनार्धः यद् विजृम्भते ६
तद् विद्योतते यद् विधूनुते तत् स्तनयति यन्मेहति तद् वर्षति वागे-
वास्य वाक् ॥ १ ॥ अहर्वाऽअश्व पुरस्तान्महिमान्वजायत तस्य पूर्वे समुद्रे
योनिः । रात्रिरेन पश्चान्महिमान्वजायत तस्यापरे समुद्रे योनिः । एतौ ९
वाऽअश्वं महिमानावभित. संबभूवतुः । हयो भूत्वा देवानवहत् वाजी
गन्धर्वान् अर्वा असुरान् अश्वो मनुष्यान् । समुद्र एवास्य बन्धुः
समुद्रो योनिः ॥ २ ॥

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ब्रह्मच॒र्यमा॒गामि॒त्याह । ब्र॒ह्मणऽए॒वैतदात्मा॒न नि॒वेदयति । ब्रह्मचा॒र्यसा-
नी॒त्याह । ब्र॒ह्मणऽए॒वैत॒दात्मा॒न प॒रिददाति । अ॒थैनमाह । को ना॒मा-
३ सी॒ति । प्रजा॒पतिर्वै क॒. । प्राजा॒पत्य॒मेवैन त॒त्कृत्वो॒पनयते ॥ १ ॥

अ॒थास्य ह॒स्त गृह्णाति । इन्द्रस्य ब्रह्मचा॒र्यसि । अग्नि॒राचा॒र्यस्त॒वा-
ह॒माचा॒र्यस्त॒वासावि॒ति । एते वै श्रे॒ष्ठे ब॒लिष्ठे देव॒ते । एत॒भ्यामेवैन
६ श्रे॒ष्ठाभ्या ब॒लिष्ठाभ्या देव॒ताभ्या प॒रिददाति । त॒था हास्य ब्रह्मचारी न
का॒चना॒र्तिमा॒र्च्छति । न स य॒ एव वेद ॥ २ ॥

अथास्मै सावित्रीमन्वाह । तां ह स्मैतां पुरा संवत्सरेऽन्वाहुः । संव- २४
त्सरसंमिता वै गर्भाः प्रजायन्ते ।जातऽएवास्मिंस्तद्वाचं दध्म इति॥ ६॥
अथ षट्सु मासेषु । षड् वाऽऋतवः संवत्सरस्य । संवत्सरसंमिता
वै गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ७ ॥ २७
अथ चतुर्विंशत्यहे । चतुर्विंशतिर्वै संवत्सरस्यार्धमासाः । संवत्सरसं-
मिता वै गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ८ ॥
अथ द्वादशाहे । द्वादश वै मासाः संवत्सरस्य । संवत्सरसंमिता वै ३०
गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ९ ॥
अथ षडहे । षड् वाऽऋतवः संवत्सरस्य । संवत्सरसंमिता वै गर्भाः
प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ १० ॥ ३३
अथ त्र्यहे । त्रयो वाऽऋतवः संवत्सरस्य। संवत्सरसंमिता वै गर्भाः
प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ११ ॥ ३६

तदपि श्लोकं गायन्ति ।

आचार्यो गर्भी भवति हस्तमाधाय दक्षिणम् ।
तृतीयस्यां स जायते सावित्र्या सह ब्राह्मणः ॥ इति ।

सद्यो ह त्वाव ब्राह्मणायानुब्रूयात्। आग्नेयो वै ब्राह्मणः । सद्यो वा ३९
ऽअग्निर्जायते । तस्मात् सद्य एव ब्राह्मणायानुब्रूयात् ॥ १२ ॥
तां हैतामेके सावित्रीमनुष्टुभमन्वाहुः । वाग् वाऽअनुष्टुप् ।तद्स्मिन्
वाचं दध्म इति । न तथा कुर्यात् । यो हैनं तत्र ब्रूयादा न्वाऽअय- ४२
मस्य वाचमदित मूको भविष्यतीतीश्वरो ह तथैव स्यात् । तस्मादेतां
गायत्रीमेव सावित्रीमनुब्रूयात् ॥ १३ ॥
अथ हैके दक्षिणतः। तिष्ठते वासीनाय वान्वाहुः । न तथा कुर्यात् । ४५
यो हैनं तत्र ब्रूयाद्बुल्वं न्वाऽअयमिममजीजनत बुल्वो भविष्यतीतीश्वरो
ह तथैव स्यात् ।तस्मात् पुरस्तादेव प्रतीचे समीक्षमाणायानुब्रूयात् ॥१४॥
तां वै पच्छोऽन्वाह । त्रयो वै प्राणाः प्राण उदानो व्यानः । ४८
तानेवास्मिंस्तद्दधाति । अथार्धर्चशः । द्वौ वाऽइमौ प्राणौ प्राणोदानावेव ।

प्राणोदानावेवास्मिंस्तद्दधाति । अथ कृत्स्नाम् । एको वाऽअयं प्राणः
५१ कृत्स्न एव । प्राणमेवास्मिंस्तत्कृत्स्नं दधाति ॥ १५ ॥

तदाहुः । न ब्राह्मणं ब्रह्मचर्यमुपनीय मिथुनं चरेत् । गर्भो वाऽएष
भवति यो ब्रह्मचर्यमुपैति । नेदिमं ब्राह्मणं विविक्ताद्रेतसो जनया-
५४ नीति ॥ १६ ॥

तदु वाऽआहुः । काममेव चरेत् । द्वय्यो वाऽइमाः प्रजाः दैव्यश्चैव
मानुष्यश्च । ता वाऽइमा मानुष्यः प्रजाः प्रजननात् प्रजायन्ते ।
५७ छन्दांसि वै दैव्यः प्रजाः । तानि मुखतो जनयते । तत एतं
जनयते । तस्मादु काममेव चरेत् ॥ १७ ॥

तदाहुः । न ब्रह्मचारी सन् मध्वश्नीयात् । ओषधीना वाऽएष परमो
६० रसो यन्मधु । नेदन्नायस्यान्तं गच्छानीति । अथ ह स्माह श्वेतकेतुरा-
रुणेयो ब्रह्मचारी सन् मध्वश्नन् । त्रय्यै वाऽएतद्विद्यायै शिष्टं यन्मधु ।
स तु रसो यस्येदृक्शिष्टमिति । यथा ह वाऽऋचं वा यजुर्वा साम
६३ वाभिव्याहरेत् तादृक् तद् एवं विद्वान् ब्रह्मचारी सन् मध्वश्नाति ।
तस्मादु काममेवाश्नीयात् ॥ १८ ॥

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अथातः स्वाध्यायप्रशंसा । प्रिये स्वाध्यायप्रवचने भवतो युक्तमना
भवत्यपराधीनोऽहरहरर्थान्त्साधयते । सुखं स्वपिति परमचिकित्सक
३ आत्मनो भवति । इन्द्रियसंयमश्चैकारामता च प्रज्ञावृद्धिर्यशो लोक-
पक्तिः । प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति—ब्राह्मण्यं
प्रतिरूपचर्यां यशो लोकपक्तिम् । लोक. पच्यमानश्चतुर्भिर्धर्मैर्ब्राह्मणं
६ भुनक्ति—अर्चया च दानेन चाज्येयतया चावध्यतया च ॥ १ ॥

ये ह वै के च श्रमा इमे द्यावापृथिवीऽअन्तरेण स्वाध्यायो हैव
९ तेषां परमता काष्ठा य एवं विद्वान्त्स्वाध्यायमधीते । तस्मात् स्वाध्यायोऽ-
ध्येतव्यः ॥ २ ॥

यद् यद्ध वाऽअयं छन्दसः स्वाध्यायमधीते तेन तेन हैवास्य यज्ञक्रतुनेष्टं भवति य एवं विद्वान्त्स्वाध्यायमधीते । तस्मात् स्वाध्यायोऽध्येतव्यः ॥ ३ ॥ १२

यदि ह वा अप्यभ्यक्तः अलंकृतः सुहितः सुखे शयने शयानः स्वाध्यायमधीतऽ आ हैव स नखाग्रेभ्यस्तप्यते य एवं विद्वान्त्स्वाध्यायमधीते । तस्मात् स्वाध्यायोऽध्येतव्यः ॥ ४ ॥ १५

मधु ह वाऽऋचः । घृतं ह सामानि । अमृतं यजूंषि । यद्ध वाऽअयं वाकोवाक्यमधीते क्षीरौदनमांसौदनौ हैव तौ ॥ ५ ॥ १८

मधुना ह वाऽएष देवांस्तर्पयति य एवं विद्वानृचोऽहरहः स्वाध्यायमधीते । तऽएनं तृप्तास्तर्पयन्ति सर्वैः कामैःसर्वैर्भोगैः ॥ ६ ॥

घृतेन ह वाऽएष देवांस्तर्पयति य एवं विद्वान्त्सामान्यहरहः स्वाध्यायमधीते । तऽएनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः ॥ ७ ॥ २१

अमृतेन ह वाऽएष देवांस्तर्पयति य एवं विद्वान् यजूंष्यहरहः स्वाध्यायमधीते । तऽएनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः ॥ ८ ॥ २४

क्षीरौदनमांसौदनाभ्यां ह वाऽएष देवांस्तर्पयति य एवं विद्वान् वाकोवाक्यमितिहासपुराणमित्यहरहः स्वाध्यायमधीते । तऽएनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः ॥ ९ ॥ २७

यन्ति वाऽआपः । एत्यादित्य एति चन्द्रमा यन्ति नक्षत्राणि । यथा ह वाऽएता देवता नेयुर्न कुर्युरेवं हैव तदहर्ब्राह्मणो भवति यदहः स्वाध्यायं नाधीते । तस्मात् स्वाध्यायोऽध्येतव्यः । तस्मादप्यृचं वा यजुर्वा साम वा गाथां वा कुंव्यां वाभिव्याहरेद् व्रतस्याव्यवच्छेदाय ॥ १० ॥ ३०

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अथ ह स्माह नाको मौद्गल्यः । मरिष्यन्तं चेद् यजमानं मन्येत यत्रैवास्माऽआसन्नं जोषितं स्यात्तदरण्योरग्नी समारोह्य निर्मथ्य

३ जुह्वद् वसेत् । स यदास्माल्लोकात् यजमानः प्रेयात्— १ ॥

अथैनमन्तरेणाग्नींश्चितिं चित्वा तमग्निभिः समुपोषेदिति । तदु तथा न कुर्यात् । अन्तस्थानो वाऽएष तस्मै यदेनं शवदह्यायाऽइव जुहुयुः । ६ यज्ञाय वाऽएष आहुतिभ्यस्तस्थानः । स हैनममुष्यमाणस्तृप् सचते ॥ २ ॥

इत्थमेव कुर्यात् । तिस्र एव स्थालीरेष्टवे ब्रूयात्तासु गोमयानि न ९ शुम्बलानि वावधाय नाना त्रिष्वग्निषु प्रवृञ्ज्यात् । ते यं तत्र सताप दग्नयो जायेरस्तैरेनं दहेयुः । तथाह तैरेव दग्धो भवति नो मत्यक्षमिव ॥ ३ ॥

१२ तस्मादप्येतदृषिणाभ्यनूक्तम् ।

यो अग्निरग्नेरध्यजायत शोकात् पृथिव्या उत वा दिवस्परि । येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्तु ॥ इति

१५ (वाजसनेयसंहिता 13 45 4) यथऽर्त्तथा ब्राह्मणम् ॥ ४ ॥

अथैनं विपुरीषं कृत्वा अस्या पुरीषं प्रतिष्ठापयति । पुरीषं वाऽइयम् ।

तत् पुरीषऽएवैतत्पुरीषं दधाति । या ह वाऽअस्यैषा वृकला सपुरीषा तस्यै १८ ह विदग्धायै सृगालः सम्भवति । नेत् सृगालः सम्भवदिति । तदु तथा न कुर्यात् । क्षोधुका हास्य प्रजा भवति । तमन्तरतः प्रक्षाल्याज्येनान्वनक्ति । मेध्यमेवैनत्तत् करोति ॥ ५ ॥

२१ अथास्य सप्तसु प्राणायतनेषु सप्त हिरण्यशकलान् प्रत्यस्यति । ज्योतिर्वाऽअमृतं हिरण्यम् । ज्योतिरेवास्मिंस्तदमृतं दधाति ॥ ६ ॥

अथैनमन्तरेणाग्नीश्चितिं चित्वा कृष्णाजिनमुत्तरलोम प्राचीनग्रीवं २४ प्रस्तीर्य तस्मिन्नेनमुत्तानं निपाय जुहूं घृतेन पूर्णां दक्षिणे पाणावादधाति सव्यऽउपभृतमुरसि ध्रुवां मुखेऽग्निहोत्रहवणीं नासिकयोः स्रुवौ कर्णयोः प्राशित्रहरणे शीर्षश्चमसं प्रणीताप्रणयनं पार्श्वयोः शूर्पेऽउदरे पात्रीं सम

वत्तधानी पृषदाज्यवतीं शिश्नस्यान्ते शम्यामाण्डयोरन्ते वृषारवावन्वगुलू- २५
खलं च मुसलं चान्तरेणोरूऽअन्यानि यज्ञपात्राणि दक्षिणे पाणौ स्फ्यम्
॥ ७ ॥

स एष यज्ञायुधी यजमानो यथा बिभ्यदामोषमतीयादेवमेव योऽस्य ३०
स्वर्गो लोको जितो भवति तमभ्यत्येति । तमेते संताप्या अग्नयो
यथा पुत्राः पितरं प्रोषुषमागतं शिवमुपस्पृशन्त्येवं शिवं हैवैतमुपस्पृ-
शन्ति प्र हैवैनं कल्पयन्ति ॥ ८ ॥ ३३

स यदि गार्हपत्यः पूर्वः प्राप्नुयात् तद् विद्यात् प्रतिष्ठ एनमग्निः पूर्वः
प्रापत् । प्रतिष्ठास्यति मन्येव तेऽस्मिंल्लोके स्थास्यन्ति येऽस्मात् प्रत्यञ्च
इति ॥ ९ ॥ ३६

अथ यद्याहवनीयस्तद् विद्यान्मुख्य एनमग्निः पूर्व प्रापत् । मुखतो
लोकाञ्जैषीन्मुखमेव तेऽस्मिंल्लोके भविष्यन्ति येऽस्मात् प्रत्यञ्च इति
॥ १० ॥ ३९

अथ यद्यन्वाहार्यपचनस्तद् विद्यादन्नाद एनमग्निः पूर्वः प्रापत् ।
अन्नमत्स्यत्यन्नमेव तेऽस्मिंल्लोकेऽत्स्यन्ति येऽस्मात् प्रत्यञ्च इति ॥ ११ ॥

अथ यदि सर्वे सकृत् तद् विद्यात् कल्याणं लोकमजैषीदित्येतान्यस्मिन् ४२
विज्ञानानि ॥ १२ ॥

तां वाऽएतां यजमानात्माहुतिमन्ततो जुहोति । स योऽस्य स्वर्गो
लोको जितो भवति तत आहुतिमयोऽमृतः संभवति ॥ १३ ॥ ४५

अथ यान्यश्ममयानि च मृन्मयानि च भवन्ति तानि ब्राह्मणाय
दद्यात् । शवोद्वहमु ह तं मन्यन्ते यस्तानि प्रतिगृह्णाति । अप एवैना-
न्यभ्यवहरेयुः । आपो वाऽअस्य सर्वस्य प्रतिष्ठा । तदेनमप्स्वेव प्रति- ४८
ष्ठापयति ॥ १४ ॥

अथैतामाहुतिं जुहोति पुत्रो वा भ्राता वा यो वान्यो ब्राह्मणः
स्यात् । ५०

अस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः ।
असौ स्वर्गाय लोकाय स्वाहा (वा.सं. ३५. २) । इति
५५ अनपेक्षमेत्याप उपस्पृशन्ति ॥ १५ ॥

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एतस्यां तायमानायामश्वं निक्त्वोदानयन्ति यस्मिन्त्सर्वाणि रूपाणि भवन्ति यो वा जवसमृद्धः सहस्रार्हं पूर्व्यं यो दक्षिणाया धुर्य-
३ प्रतिधुरः ॥ १ ॥

तद्यत् सर्वरूपो भवति सर्वं वै रूपं सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै । अथ यज्जवसमृद्धो वीर्यं वै जवो वीर्यस्याप्त्यै वीर्यस्यावरु-
६ द्ध्यै । अथ यत् सहस्रार्हः सर्वं वै सहस्रं सर्वमश्वमेधः सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै । अथ यत् पूर्व्य एष वाऽअपरिमितं वीर्यमभिवर्धते यत् पूर्व्योऽपरिमित येव वीर्यस्यावरुद्ध्यै । अथ यद्दक्षिणाया धुर्यप्रतिधुर
९ एष वाऽएष य एष तपति न वाऽएत कश्चन प्रतिप्रतिरेतस्यै-वावरुद्ध्यै ॥ २ ॥

तद्ध होवाच भाल्लवेयः । द्विरूप एवैषोऽश्व. स्यात् कृष्णसारङ्गः
१२ प्रजापतेर्वाऽएषोऽक्ष्णः समभवत् द्विरूप वाऽइद चक्षुः शुक्लं चैव कृष्ण च तदेनं स्वेन रूपेण समर्धयतीति ॥ ३ ॥

अथ होवाच सात्ययज्ञिः । त्रिरूप एवैषोऽश्वः स्यात् तस्य कृष्णः
१५ पूर्वार्धः शुक्लोऽपरार्धः कृत्तिकाञ्जि पुरस्तात् । तद्यत् कृष्णः पूर्वार्धो भवति यद्देवेदं कृष्णमक्ष्णस्तदस्य तत् । अथ यच्छुक्लोऽपरार्धो यद्देवेद शुक्लमक्ष्णस्तदस्य तत् । अथ यत् कृत्तिकाञ्जि पुरस्तात् सा कनीनका । स एव रूप-
१८ समृद्धः । अतो यतमोऽस्योपकल्पेत बहुरूपो वा द्विरूपो वा त्रिरूपो वा कृत्तिकाञ्जिस्तमालभेत । जवेन त्वेव समृद्धः स्यात् ॥ ४ ॥

तस्यैते पुरस्ताद्रक्षितार उपक्लृप्ता भवन्ति–राजपुत्राः कवचिन.

शतम् राजन्या निषङ्गिणः शतम् सूत्यामुण्या पुत्रा इषुधर्विणः शतम्[२३] क्षात्रसंग्रहीतृणां पुत्रा दण्डिनः शतम्—अश्वशतं निरष्टं निरमणं यदिम-श्रेनमपिसृज्य रक्षन्ति ॥ ५ ॥

अथ सावित्रीमिष्टिं निर्वपति—सवित्रे प्रसवित्रे द्वादशकपालं पुरोडा-[२४]शम्—सविता वै प्रसविता सविता मऽइमं यज्ञं प्रसुवादिति ॥ ६ ॥

तस्यै पञ्चदश सामिधेन्यो भवन्ति । वार्त्रघ्नावाज्यभागौ ।
*य इमा विश्वा जातानि [आ श्रावयति श्लोकेन । २७
प्र च सुवाति सविता] ॥ ऋग्वेद ५. ८२. ९

आ देवो यातु सविता सुरत्नोऽ[ऽन्तरिक्षप्रा वहमानो अश्वैः ।
हस्ते दधानो नर्या पुरूणि निवेशयंश्च प्रसुवंश्च भूम ॥ ऋग्वेद ७.४५.१.][३०]

इत्युपांशु हविषो याज्यानुवाक्ये । विराजौ संयाज्ये । हिरण्यं दक्षिणा सुवर्णं शतमानम् । तस्योक्तं ब्राह्मणम् ॥ ७ ॥

तस्यै प्रयाजेषु तायमानेषु ब्राह्मणो वीणागाथी दक्षिणत उत्तरमन्द्रा-[३३]मुदाघ्नंस्त्रिः स्वयसंभृता गाथा गायति—'इति अयजत' 'इति अद-दात्' इति । तस्योक्तं ब्राह्मणम् ॥ ८ ॥

अथ द्वितीया निर्वपति—सवित्रऽआसवित्रे द्वादशकपालं पुरोडाशम्-[३६]सविता वाऽआसविता सविता मऽइमं यज्ञमासुवादिति ॥ ९ ॥

तस्यै सप्तदश सामिधेन्यो भवन्ति । सद्वन्तावाज्यभागौ । सदेवा-वरुन्द्धे । ३९

*विश्वानि देव सवितः [दुरितानि परा सुव ।
यद्भद्रं तन्न आ सुव] ॥ ऋग्वेद ५. ८२. ५.

* The accents of these quotations are shown according to the usual Rgveda method

४२ *स घा नो देवः सविता सहावा [सांविषद्वसुपतिर्वसूनि ।
विश्रयमाणो अमतिमुरूचीं मर्तभोजनमध रासते नः]॥ ऋग्वेद ७ ४५ ३

इत्युपांशु हविषो याज्यानुवाक्ये । अनुष्टुभौ सयाज्ये । रजतं हिरण्यं
४५ दक्षिणा नानारूपतायाऽअथोऽउत्क्रमायानपक्रमाय । शतमानं भवति
शतायुर्वै पुरुषः शतेन्द्रियः आयुरेवेन्द्रियं वीर्यमात्मन् धत्ते ॥ १० ॥

तस्यै प्रयाजेषु तायमानेषु ब्राह्मणो वीणागाथी दक्षिणत उत्तरम-
४८ न्द्रामुदाघ्नस्तिस्र. स्वयंसभृता गाथा गायति–' इति अयजत ' ' इति
अददात् ' इति । तस्योक्त ब्राह्मणम् ॥ ११ ॥

अथ तृतीया निर्वपति-सवित्रे सत्यप्रसवाय द्वादशकपालं पुरोडाशम्-
५१ एष ह वै सत्यः प्रसवो यः सवितुः सत्येन मे प्रसवेनेम यज्ञ
प्रसुवादिति ॥ १२ ॥

तस्यै सप्तदशैव सामिधेन्यो भवन्ति । रयिमन्तावाज्यभागौ वीर्यं
५४ वै रयिर्वीर्यस्याप्त्यै वीर्यस्यावरुद्ध्यै ।

*आ विश्वदेवं सत्पतिं [सूक्तैरद्या वृणीमहे ।
सत्यसवं सवितारम्]॥ ऋग्वेद ५ ८२ ७

५७ न प्रमिये सवितुर्दैव्यस्य तद् [यथा विश्वं भुवनं धारयिष्यति ।
यत् पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन् दिवः सुवति सत्यमस्य तत्]॥
ऋग्वेद ४. ५४. ४

६० इत्युपांशु हविषो याज्यानुवाक्ये । नित्ये संयाज्ये नेयज्ञपथादया-
नीति । क्लृप्तऽएव यज्ञेऽन्तत प्रतितिष्ठति । त्रिष्टुभौ भवतः इन्द्रे वै वीर्यं
त्रिष्टुभ् इन्द्रियस्यैव वीर्यस्यावरुद्ध्यै । हिरण्य दक्षिणा सुवर्णं शतमानम्
६३ तस्योक्त ब्राह्मणम् ॥ १३ ॥

तस्यै प्रयाजेषु तायमानेषु ब्राह्मणो वीणागाथी दक्षिणत उत्तरम-

* The accents of these quotations are shown according to the usual Ṛgveda method

न्द्रामुदाशंस्तिस्रः स्वयंसंभृता गाथा गायति—‘ इति अयजत ’ ‘ इति अददात् ’ इति । तस्योक्तं ब्राह्मणम् ॥ १४ ॥ ६६

एतस्यां संस्थितायामुपोत्थायाध्वर्युश्च यजमानश्चाश्वस्य दक्षिणे कर्ण-आजपतः—विभूर्मात्रा प्रभूः पित्रा (वा. सं. २२. १९)—इति । तस्योक्तं ब्राह्मणम् । अथैनमुदञ्चं प्राञ्चं प्रसृजतः एषा ह्येतयोर्देव-६९ मनुष्याणां दिग् यदुदीची प्राची । स्वायामेवैनं तद्दिशि धत्तो न वै स्वऽआयतने प्रतिष्ठितो रिष्यत्यरिष्ट्यै ॥ १५ ॥

स आह । देवा आशापालाः एतं देवेभ्योऽश्वं मेधाय प्रोक्षितं रक्षतेति । ७२ उक्ता मानुषा आशापालाः । अथैते दैवा आप्याः साध्या अन्वाध्या मरुतः । तमेतऽउभये देवमनुष्याः संविदाना अप्रत्यावर्तयन्तः सं सारं रक्षन्ति । तद्यं न प्रत्यावर्तयन्त्येष वाऽएष य एष तपति । क उ ह्येत-७५ मर्हति प्रत्यावर्तयितुम् । यद्ध्येनं प्रत्यावर्तयेयुः परागेवेदं सर्वं स्यात् । तस्मादप्रत्यावर्तयन्तो रक्षन्ति ॥ १६ ॥

स आह । आशापालाः ये वाऽएतस्योदृचं गमिष्यन्ति राष्ट्रं ते ७८ भविष्यन्ति राजानो भविष्यन्त्यभिषेचनीयाः । अथ यऽएतस्योदृचं न गमिष्यन्ति अराष्ट्रं ते भविष्यन्ति अराजानो भविष्यन्ति राजन्या विशोऽ-नभिषेचनीयाः । तस्मान्मा प्रमदत स्नात्वा चैवैनमुदकान्निरुन्धीध्वं ८१ वडवाभ्यश्च । ते यद्यद् ब्राह्मणजातमुपनिगच्छेत तत्तत् पृच्छेत-ब्राह्मणाः कियद्यूयमश्वमेधस्य वित्थेति । ते ये न विदुर्जिनीयात तान् । सर्वं वाऽअश्वमेधः सर्वस्यैष न वेद यो ब्राह्मणः सन्नश्वमेधस्य न वेद ८४ सोऽब्राह्मणो ज्येय एव । स पानं करवाथ ादं निनपाथ । अथ यत् किंच जनपदे कृतान्नं सर्वं वस्तात् सुतम् । तेषां रथकारकुलऽएव वो वसतिः तद्धि अश्वस्यायतनमिति ॥ १७ ॥ ८७



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ब्रह्म वाऽइदमग्र आसीत् । एकमेव । तदेकं सन्न व्यभवत् । तच्छ्रेयो
रूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः
३ पर्जन्यो यमो मृत्युरीशान इति । तस्मात् क्षत्रात् परं नास्ति । तस्मा
द्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये क्षत्रऽएव तद्यशो दधाति सैषा
क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत
६ उपनिश्रयति स्वां योनिम् । य उ एनं हिनस्ति स्वां स योनिमृच्छति
स पापीयान् भवति यथा श्रेयांसं हिंसित्वा ॥ २३ ॥

स नैव व्यभवत् । स विशमसृजत । यान्येतानि देवजातानि गणश
९ आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥ २४ ॥

स नैव व्यभवत् । स शौद्रं वर्णमसृजत पूषणम् । इयं वै पूषेयं हीदं
सर्वं पुष्यति यदिदं किंच ॥ २५ ॥

१२ स नैव व्यभवत् । तच्छ्रेयोरूपमत्यसृजत धर्मं तदेतत् क्षत्रस्य क्षत्रं
यद्धर्मस्तस्माद्धर्मात् परं नास्त्यथोऽअबलीयान् बलीयांसमाशंसते धर्मेण
यथा राज्ञैवम् । यो वै स धर्मः सत्यं वै तत् तस्मात् सत्यं वदन्तमाहुर्धर्मं
१५ वदतीति धर्मं वा वदन्तं सत्यं वदतीत्येतद्ध्येवैतदुभयं भवति ॥ २६ ॥

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः । तदग्निनैव देवेषु ब्रह्माभवद्ब्राह्मणो मनुष्येषु
क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रस्तस्मादग्नावेव देवेषु लोक-
१८ मिच्छन्ते ब्राह्मणे मनुष्येष्वेताभ्यां हि रूपाभ्यां ब्रह्माभवत् ॥ २७ ॥

अथ यो ह वाऽअस्माल्लोकात् स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो
न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतम् । यदि ह वाऽअप्य-
२१ नेवंविन्महत् पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयतऽएवात्मानमेव
लोकमुपासीत । स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयतेऽ
स्माद्ध्येवात्मनो यद्यत् कामयते तत्तत् सृजते ॥ २८ ॥

अथोऽअय वाऽआत्मा । सर्वेषा भूताना लोक । स यज्जुहोति २६
यद्यजते तेन देवाना लोकोऽथ यदनुब्रूते तेनर्षीणामथ यत् प्रजामिच्छते
यत् पितृभ्यो निपृणाति तेन पितृणामथ यन्मनुष्यान् वासयते यदे-
भ्योऽशन ददाति तेन मनुष्याणामथ यत् पशुभ्यस्तृणोदक विन्दति तेन २७
पशूना यदस्य गृहेषु श्वापदा वयास्या पिपीलिकाभ्य उपजीवन्ति तेन तेषा
लोको यथा ह वै स्वाय लोकायारिष्टिमिच्छेदेव हैवविदे सर्वाणि भूता-
न्यरिष्टिमिच्छन्ति । तद्वाऽएतद्विदित मीमासितम् ॥ २९ ॥ ३०

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(JAOS, xxviii pp 82 f)

देवासुरास्संयत्ता ज्योङ् न व्यजयन्त । बृहस्पतिर्देवाना पुरोहित
आसीदुशना काव्योऽसुराणाम् । तद्यद्देवावस्ताद्ब्रह्माक्रियत तत्परस्ताद-
क्रियत तत्समानं ब्रह्म न व्यजयत । तेषा ह त्रिशीर्षा गन्धर्वो विजयस्या- ३
वेत् । स हेट्टरास । तस्य हाप्स्वन्तर्नौनगर परिप्लवमास । तदिन्द्रोऽन्व-
बुद्ध्यत त्रिशीर्षा वै नौ विजयस्य वेदेति । तस्य जायामुपैच्यत् । एत-
स्यैव विजयस्य कामाय तामब्रवीत् पृच्छतात्पति य इमे देवासुरास्सयत्ता ६
ज्योगभूवन् कतर एषा जेष्यन्तीति । तद्धैव सपदमानावाजगाम ।
स ह तदेव नौमण्ड उपशिश्लेष जलायुका वा तृणक वा भूत्वा । सेय
पति पप्रच्छ य इमे देवासुरास्सयत्ता ज्योगभूवन् कतर एषा जेष्य- ९
न्तीति ॥ १२५ ॥

मौञ्चिरिति होवाच कर्णिनी वै भूमिरिति । तदिदमप्येतर्ह्याहुर्मौञ्चे -
कर्णिनी वै भूमिरिति । नेति होवाच ब्रूह्येवेति । स होवाच ब्राह्मणा- १२
विमौ सम विदतुर्बृहस्पतिरय देवेषूशना काव्योऽसुरेषु । तौ यत्कुरुतस्तत्सम-
मेव यच्छति । या इतर आहुतीर्जुहोति ता इतर. । तास्समेत्य यथाय-
थमेव पुनर्विपरायन्ति । तयोर्यतरो यतरानुपसमेष्यति ते जेष्यन्ति । तद्धैवे- १५
न्द्रोऽनुबुद्ध्य शुको भूत्वोत्पपात । त हान्वीक्ष्य पतन्तमुवाच येषामसौ

हरितवर्णव पतति ते जेयन्तीति । स हैशानस काव्यमाजगामासुरेषु।
१८ त होवाच ऋपे त्वमिम जन वर्धयस्यस्माक वै त्वमसि वय वा तवास्मा
नभ्युपावर्तस्वेति । कथेति होवाच केन मोपमन्त्रयस इति । या इमा
विरोचनस्य प्राल्हादे कामदुघास्ताभिरिति । ताभिर्ह प्रत्व (सा वे २
२१ २७)इत्येव प्रदुद्रुवतु । तौ हासुरा अन्ववजिहिरे । तौ हान्वाजग्मु । स
होवाच ऋपे नु वै नाविमेऽसुरा अग्मन्निति । स वै तथा कुर्विति होवाच
यथा नावेते नान्वागच्छानिति । तौ हैतत्प्रतिपेदाते ॥ १२६ ॥

२४ स्वायुध पवते देव इन्दुरशस्तिहा वृजना रक्षमाण ।
पिता देवाना जनिता सुदक्षो विष्टम्भो दिवो धरुण पृथिव्या ॥
(सा वे २ २८)

२७ इत्या दिवो विष्टम्भमुच्चिाश्रियतु । त हैवासुरा नातीयु । तौ
हाभि कामदुघाभिर्देवानाजग्मतु । तौ हागतौ महया चक्रिरे ।
ऋषिर्विप्र पुरएता जनानामृभुर्धीर उशना काव्येन ।
३० स चिद्विवेद निहित यदासामपीच्य गुह्य नाम गोनाम्॥(सा वे २ २९)

इति । ता एता पशव्या ऋचोव पशून् रुन्धे बहु-
पशुर्भवत्येताभिर्ऋग्भिस्तुष्टुवान । तास्वौशनम् । उशना वै काव्यो
३३ देवेष्वमर्त्यं गन्धर्वलोकमैच्छत । स एतत्सामापश्यत् तेनास्तुत ततो वै
स देवेष्वमर्त्यं गन्धर्वलोकमाश्नुत । तदेतल्लोकवित्सामाश्नुते देवेष्वमर्त्यं
गन्धर्वलोकमेतेन तुष्टुवान । यदुशना काव्योऽपश्यत्तस्मादौशन
३६ मित्याख्यायते ॥ १२७ ॥

No 9 A ✓

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देवा पितरो मनुष्यास्तेऽन्यत आसन्नसुरा रक्षासि पिशाचा अन्यत ।
त एषु लोकेष्वस्पर्धन्त । अथ ह कल्यो गन्धर्वा अन्तरथा चेरुर्नेत
३ गन्नेतरानाद्रियमाणा । ते देवा पितरो मनुष्या असुरा-रक्षासि पिशा

चानभ्यभवस्त इमाँल्लोकान्व्यभजन्त । देवलोकमेव देवा अभजन्त पितृ-लोकं पितरो मनुष्यलोकं मनुष्याः। तान्कलयो गन्धर्वा एत्याब्रुवन् अनु न एषु लोकेष्वाभजतेति । नेत्यब्रुवन् अनाद्रियमाणा वै यूयमचारिष्ट नेतरान्नेतरानाद्रियमाणा इति । अथो वै वो मनसान्वासिष्मह इत्यब्रुवन् । अन्वेव न आभजतेति । नेत्यब्रुवन् साधुविभक्ता नो लोकास्तान्न शक्ष्याम. संलोभयितुमिति । तेऽब्रुवन् यद्वयमिह स्वय पश्यामस्तदस्माकमस्त्विति । तेभ्य एताः कलिन्दाः प्रायच्छन् एतासु श्राम्यतेति । तद्यत्कलिभ्यः कलिन्दाः प्रायच्छस्तत्कलिन्दाना कलिन्दत्वम् । स एतत्कलिर्वैतदन्य. सामापश्यत्तेनास्तुत । तेनेममवान्तरदेशं दुर्यन्तं लोकमपश्यत्तमजयत् । तदेतल्लोकवित्साम । विन्दति लोकमेतेन तुष्टुवानो गन्धर्वलोकता ह त्वाव नातिजयति गन्धर्वलोकतामिवैव जयति । यदु कलिर्वैतदन्योऽपश्यत्तस्मात्कालेयमित्याख्यायते। १५

देवा वै पूर्वाभ्यां सवनाभ्यां तृतीयसवनं प्रवृह्य स्वर्गं लोकमायन् । त इमे लोका व्यवृहन्त वि यज्ञोऽवृहत । ते देवा अकामयन्त समिमाँल्लोकान्दध्याम सं यज्ञं दध्यामेति । त एतत्सामापश्यस्तेनास्तुवत तेनेमाँल्लोकान्समादधुः । तद्वा अस्य स्वर्ग्यं तेन गन्धर्वलोकतामतिजयति तरो वै यज्ञ स्तोमो विदद्वसु. । यज्ञेन च वाव ते तत्स्तोमेन चेमाँल्लोकान्समादधुः सं यज्ञमदधु । यज्ञेन वैव चास्य स्तोमेन च यज्ञः संहितो २१ भवतीमे च लोका य एवं वेद ।

सोमो ह खलु वै राजा कालेयम् । सदेवो हास्य यज्ञो भवति । यथा ह वा इद बद्धवत्सा हिंकरी तुरायति एवं ह वाव तमिन्द्रः सोममागच्छति २४ यस्मिन्कालेयेन स्तुवन्ति । तस्मादु हैतस्मात्साम्नो नेव कदा चनेयात् सैन्द्रो मे सदेवो यज्ञोऽसदिति । सैन्द्रमेवैतेन सदेवं यज्ञं कुरुते ॥ १५४-१५५ ॥ २७

No 9 B ✓ = 58.

Jaiminīyabrāhmaṇa II 438-440
(JAOS, xix, Second Half, pp 99 f)

[४३८] अथ ह वै पणयो नामासुरा देवाना गोरक्षा आसुः । ताभिरहापातस्थुः । ता ह रसाया निरध्य बलेनापि दधुः ॥ १ ॥

८ ते देवा अतिकृत्य लेपुः सुपर्णेमा नो गा अन्विच्छेति। तथेति। स हानुप्रपपात ॥ २ ॥

ता हान्वाजगाम रसायामन्तर्वलेनापिहिताः। तस्मै हान्वागताय बलिं
१० सर्पिः क्षीरमामिक्षा दधीत्येतदुपनिदधुः। तस्य ह सुहित आस। त होचुः सुपर्णैष एव ते बलिर्भविष्यत्येतदन्न मा नः प्रवोच इति ॥ ३ ॥

स ह पुनराप्पपात। त होचुः सुपर्णाविदो गा इति। का कीर्तिश्चिद्गवा-
१ मिति होवाच ॥ ४ ॥

एषैव कीर्तिर्गवामिति तस्य हेन्द्रो गल पीळयन्नुवाच गोष्वेवाह किल तवोपुषो मुखमिति। स ह दधिद्रप्स वामिक्षा वोद्वास। सोऽय
१२ बभूव योऽय वसन्ता भूतिक. प्रजायते ॥ ५ ॥

त ह तच्छशापाश्लीलजन्म ते जीवन भूयात् यो नो गा अनुविद्य ता न प्रावोच इति। तस्य हैतद्ग्रामस्य जघनार्धे यत्पापिष्ठं
१५ तज्जीवनम् ॥ ६ ॥

[४३९] ते सरमामब्रुवन् सरम इमा नस्त्व गा अन्विच्छेति। तथेति सा हानुप्रससार। सा ह रसामाजगाम ॥ १ ॥

१८ ता होवाच प्लोष्ये त्वा गाधा मे भविष्यसीति। प्लवस्व मेति होवाच न ते गाधा भविष्यामीति ॥ २ ॥

(8) सा हावाच्य कर्णौ प्रोष्यमाणा ससार। सा हेक्षाचक्रे कथ
२१ नु मा शुनी प्लवेत। हन्तास्यै गाधासानीति। ता होवाच मा मा प्लोष्ठाः गाधा ते भविष्यामीति। तथेति। तस्यै ह गाध आस। सा ह गाधेनातिससार ॥ ३ ॥

२४ ता हान्वाजगाम रसायामन्तर्वलेनापिहिताः। तस्यै हान्वागतायै तथैव सर्पिः क्षीरमामिक्षा दधीत्येतदुपनिदधुः ॥ ४ ॥

सा होवाच नाहमेतावदप्रिया देवानाम्। अविदं यद्वोऽश्रियाम्।
२७ त उ वै देवाना स्तेय कृत्वा चरथैतासां वा अह गवा पदवीरस्मि। न मा लापयिष्यध्वे नेन्द्रस्य गा उपहरिष्यध्व इति ॥ ५ ॥

सा हानाचिष्युपससाह । जराय्वपा तद्विवेद । तद्ध चखाद । तां
हैक उपजगौ । त्यमिव वै भ्रती सरमा जारु खादतीति । तदिदमप्ये- १०
तर्हि निवचन त्यमिव वै भ्रती सरमा जारु खादतीति । जरायु ह सा
तच्चखाद ॥ ६ ॥

सा ह पुनराससार । ता होचु सरमेऽविदो गा इति ॥ ७ ॥ १३

[४४०] अविदमिति होवाचेमा रसायामन्तर्वलेनापिहिता. । ता
यथामन्यध्वमेवमाजिहीर्षतेति ॥ १ ॥

ता हेन्द्र उवाच अन्नादीमरे ते सरमे प्रजा करोमि या नो १६
गा अन्वविद इति । ते हैते विदर्भेषु माचलास्सारमेया अपि ह शार्दू-
लान्मारयन्ति ॥ २ ॥

ते देवा एतमभिप्लव समभरन् । तेनाभ्यप्लुवन्त । तदभिप्लवस्या- १८
भिप्लवत्वम् ॥ ३ ॥

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Jaiminīyabrahmana III. 18

शाक्त्यास्तरसपुरोडाशाः सत्रमासत । स गौरिवीति. शाक्त्यो
मृगमहन् । त तार्क्ष्य. सुपर्ण उपरिष्टादभ्यवापतत् । तस्मा उपमत्यधत्त ।
तमब्रवीत् ऋषे मा मेस्थ । श्वस्तन ते वक्ष्यामि । अद्य वाव त्वं ३
वेत्थ न श्व इति । तस्मा एतद्गौरिवीतमब्रवीत् । ततो वै स श्वस्तनम-
पश्यत् । तत्प्रजा वै श्वस्तन पशवः श्वस्तन स्वर्गो लोकः श्वस्तनम् ।
तद्यद्गौरिवीतं भवति एतस्यैव सर्वस्यावरुद्ध्या एतस्योपाप्त्यै । ६

वाचो वै रसोऽत्यक्षरत् । तद्गौरिवीतमभवत् । यदन्वह गौरिवीत
भवति अन्वहमेवैतद्वाचो रस दधतो यन्ति । ये गौरिवीतमहीनेऽवसृजेयु-
स्तान्ब्रूयादश्वस्तना अप्रजासो भविष्यथेति । अश्वस्तनो हैवाप्रजासो ९
भवन्ति ॥

No. 9 D

Jaiminīyabrāhmaṇa III. 64
(*JAOS*, xviii, p 17)

दध्यङ् ह वा आथर्वणस्तेजस्वी ब्रह्मवर्चस्यास । त ह स्म यावन्तोऽसुरा परापश्यन्ति ते ह स्म तदेव विशीर्पाणश्शेरते । स उ ह स्वर्गं
3 लोकमुच्चकाम । स हेन्द्रो सुरैरश्विभिश्च चोढ उवाच क नु दध्यङ् भवतीति । तस्मै होचु स्वर्गं वै भगवस्सलोकमुदक्रामदिति । स होवाच नैवास्येह *किंचित्परिशिष्टमस्तीति । तस्मै होचुरासीदेवेदमश्वशीर्षं* येना-
6 श्विभ्या देवविद्या प्राब्रवीत् तत्तु न विद्म यत्रामवदिति। तद्वा अन्विच्छतेति । तद्धान्वीषु. । इच्छन्नश्वस्य यच्छिर पर्वतेष्वपश्रित तद्विदच्छर्यणावतीति (सा वे २ २६४ = ऋ वे १ ८४ १४)।
9 शर्यणावद्ध नामैतत्कुरुक्षेत्रस्य जघनार्धे सर । तदेतदनुविद्याजहुस्तस्मै *प्रायच्छन् । तद्ध स्मासुराणा प्रकाशे* धारयति । त ह स्म यावन्तोऽसुरा. परापश्यन्ति ते ह स्म तदेव *विशीर्पाणश्शेरते* ॥

No 9 E

Jaiminīyabrāhmaṇa III 101

तद्ध एवाचक्षते साकमश्वमिति । कक्षीवान्प्रियमेधमपृच्छत् क इन्द्र इन्न *दिदीपे ३ प्रियमेधेति । तदस्य नामनुत । सोऽब्रवीत् प्रजा मे त्वा प्रति-*
3 ब्रवदिति । *अथ ह कक्षीवतो नाकुलिभस्त्रास प्रियङ्गुतण्डुलाना* वाधिकताना वा पूर्णा तासा ह स्म सवत्सरे सवत्सर एकैका प्रास्यति । तावद्धास्मा आयुर्दत्तमास । स उ ह नावम साकमश्व आजज्ञे प्रियमेधात् ।
6 सोऽकामयत उदित इया गातु प्रतिवचन विन्देयेति । स एतत्सामापश्यत् तदभ्यगायत तत प्रतिवचनमपश्यत् । *स कक्षीवन्तमभ्याद्रवत् तमब्रवी-* दाद्रवन्त द्रष्टा इमा मे भस्त्रामुदके प्रास्यत। इममह त पश्यामि यो मा
9 भत्युच्यातिप्रस्यतीति । अथ हैनमभ्यवजगाम । स होवाच य ऋच करोति न साम स इन्द्रो न दिदीपे अथ य ऋच च साम च करोति स

इन्द्रः सन् दिदीपे । एतत्त्वाहं प्रतिब्रवीमि एतन्मे पितैतत्पितामह एतत्प्र-
पितामह इत्या ह प्रियमेधाद्गणयांचकार । तदेतेजो ब्रह्मवर्चसं साम । १२
एतेन वै स पूर्वेषां पितामहानां पाप्मानमपाहन् । तेजस्वी ब्रह्मवर्चसी
भवति । अप पूर्वेषां पितामहानां पाप्मानं हते य एवं वेद । यद्ध साक-
मश्वोऽपश्यत्तस्मात् साकमश्वमित्याख्यायते ॥

No. 9 F

Jaiminīyabrāhmaṇa III. 197

तासु जराबोधीयम् । शाक्त्यास्तरसपुरोडाशाः सत्रमासत । स गौरि-
वीतिः शाक्त्यो मृगमहं स्तं तार्क्ष्यः सुपर्ण उपरिष्टादभ्यववापतत् । तस्मा
उपपत्यधत्त तमब्रवीद्वये मा मेर्ष्यो यत्कामोऽसि तं ते कामं समर्धयि- ३
ष्याम इति । किंकामः खल्वहमस्मीत्यब्रवीत् । असितस्य धाम्न्यस्य
दुहितरं कामयसे तस्यै त्वा निवक्ष्यामीति । अथो हासितो धाम्न्य
ईर्ष्युरास । तस्य हान्तरिक्षे प्रासाद आस । तद्धास्य दुहितरं जुगुपुः । ६
तं ह स्म पत्रनाड्यामुपगुह्यास्यै कुमार्यै निवहति । तं ह
स्मैतेनैव साम्ना प्रातर्बोधयति जरा बुध्यस्वेति । तदेव जराबोधीयस्य
जराबोधीयत्वम् । सेयं कुमारी गर्भमाधत्त स कुमारोऽजायत । तमसुरा ९
विच्छिद्य परास्यन्तोऽब्रुवन् जामीगर्भो व अयम् रक्षो वा इदमजनीति ।
तमकामयत समेनमीरयेयमिति । स एतत्सामापश्यत् तेनैनं समैरयत् स
एव संकृतिर्गौरिवीतोऽभवत् । तदेतद्भेषज प्रायश्चित्तिः साम भेषजं वै १२
स तत्प्रायश्चित्तिमकुरुत ॥

No. 10

Jaiminīyopaniṣadbrāhmaṇa III. 29

उच्चैःश्रवा ह कौपयेयः कौरव्यो राजाऽऽस । तस्य ह केशी
दार्भ्यः पाञ्चालो राजा स्वस्रीय आस । तौ हाऽन्योन्यस्य प्रिया-
वासतुः ॥ १ ॥ ३

स होच्चैःश्रवाः कौपयेयोऽस्माल्लोकात् प्रेयाय । तस्मिन् ह प्रेते
केशी दार्भ्योऽरण्ये मृगयां चचाराऽप्रियं विनिनीषमाणः ॥ २ ॥

९ स ह तथैव पल्ययमानो मृगान् प्रसरन्नन्तरेणैवोर्वैश्रवस कौपयेयम
भिजगाम ॥ ३ ॥

त होवाच दृप्यामि स्वीश्ज्ञानामीति । न दृप्यसीति होवाच
१ जानासि । स एवास्मि यम्मा मन्यस इति ॥ ४ ॥

अथ यद्भगव आहुरिति होवाच य आविर्भवत्यन्येऽस्य लोकमुपय-
न्तीत्यथ कथमशको म आविर्भवितुमिति ॥ ५ ॥

१२ ओमिति होवाच यदा वै तस्य लोकस्य गोप्तारमविदेऽतस्त आवि-
रभूवमपि च चास्य विनेष्याम्यनु चैन शासिष्यामीति ॥ ६ ॥

तथा भगव इति होवाच । त वै नुत्वा परिष्वजा इति । त ह स्म
१५ परिष्वजमानो यथा धूम वापीयाद्वायु वाकाश वाग्न्यर्चि वाऽपो वैव ह
स्मैन व्येति । न ह स्मैनम्परिष्वङ्गायोपलभते ॥ ७ ॥

No 11 ✗

Aitareyāraṇyaka V iii 3

नादीक्षितो महाव्रत शसेन्नानग्नी न परस्मै नासवत्सर इत्येके ।
काम पित्रे वाऽऽचार्याय वा शसेदात्मनो हैवास्य तच्छस्त भवति ।

३ होतृशस्त्रेपूक्थशा यज सोमस्येत्येके प्रैष । स नाराशसेष्वनाराश-
सेषु वा होत्रकाणामुक्थशा यज सोमानामिति ।

तदिदमहर्नानन्तेवासिने प्रब्रूयान्नासवत्सरवासिने नो एवासवत्सरवासि-
६ ने नाब्रह्मचारिणे नासब्रह्मचारिणे नो एवासब्रह्मचारिणे नानभिप्राप्तायैत
देशम् ।

न भूय. सकृद्वदनाद्द्विर्वदनाद्वा द्यूयेव । एक एकस्मै प्रब्रूयादिति
९ ह स्माऽऽह जातूकर्ण्य. । न वत्से च न तृतीय इति ।

न तिष्ठस्तिष्ठते न व्रजन्व्रजते न शयान शयानाय नोपर्यासीन
उपर्यासीनायाथ एवाऽऽसीनोऽध आसीनाय ।

नावष्टब्धो न प्रतिस्तब्धो नातिवीतो नाङ्कं कृत्वोर्ध्वज्ञुरनपश्रितोऽधी- १२
यीत। न मांसं भुक्त्वा न लोहितं दृष्ट्वा न गतासुं नाव्रत्यमाक्रम्य नाक्त्वा
नाभ्यज्य नोन्मर्दनं कारयित्वा न नापितेन कारयित्वा न स्नात्वा न
वर्णकेनानुलिप्य न स्रजमपिनह्य न स्त्रियमुपगम्य नोल्लिख्य नावलिख्य। १५

नेदमेकस्मिन्नहनि समापयेदिति ह स्माऽऽह जातूकर्ण्यः। समाप-
येदिति गालवो यदन्यत्प्राक्तृचाशीतिभ्यः समापयेदेवेत्याग्निवेश्यायनोऽ-
न्यमन्यस्मिन्देशे शमयमान इति। १८

यत्रेदमधीयीत न तत्रान्यदधीयीत यत्र त्वन्यदधीयीत काममिदं
तत्राधीयीत।

नेदमनधीयन्स्नातको भवति यद्यप्यन्यद्बह्वधीयांनैवेदमनधी- २१
यन्स्नातको भवति।

नास्मादधीतात्प्रमाद्येद्यद्यप्यन्यस्मात्प्रमाद्येन्नैवास्मात्प्रमाद्येत्। मो
एवास्मात्प्रमाद्येत्। अस्माच्चेन्न प्रमाद्येदलमात्मन इति विद्यात्। अल सत्य २४
विद्यात्। नेदंविदनिदंविदा समुद्दिशेन्न सहभुञ्जीत न सधमादी स्यात्।

अथातः स्वाध्यायधर्मं व्याख्यास्याम उप पुराणे नाऽऽपीते कक्षो-
दके पूर्वाह्णे न सभिन्नासु च्छायास्वपराह्णे नाप्यूह्ळे मेघेऽपर्तौ वर्षे २७
त्रिरात्रं वैदिकेनाध्यायेनान्तरियान्नास्मिन्कथा वदेत नास्य रात्री न
न च कीर्तयिषेत्।

तदिति वा एतस्य महतो भूतस्य नाम भवति योऽस्यैतदेवं नाम ३०
वेद ब्रह्म भवति ब्रह्म भवति ॥

No. 12

Taittirīyāraṇyaka II. x.

पञ्च वा एते महायज्ञाः संतति प्रतायन्ते सतति संतिष्ठन्ते देवयज्ञः
पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञ इति।

यदग्नौ जुहोत्यपि समिधं तद्देवयज्ञः संतिष्ठते। ३

यत्पितृभ्यः स्वधा करोत्यप्युपस्तत्पितृयज्ञः संतिष्ठते ।
यद्भूतेभ्यो बलिꣳ हरति तद्भूतयज्ञः संतिष्ठते ।
६ यद्ब्राह्मणेभ्योऽन्नं ददाति तन्मनुष्ययज्ञः संतिष्ठते ।
यत्स्वाध्यायमधीयीतैकामप्यृचं यजुः साम वा तद्ब्रह्मयज्ञः संतिष्ठते ।
यदृचोऽधीते पयस. कूल्या अस्य पितॄन्स्वधा अभिवहन्ति यद्यजूꣳ-
९ ष्यपि घृतस्य कूल्या यत्सामानि सोम एभ्यः पवते यदथर्वाङ्गिरसो मधोः
कूल्या यद्ब्राह्मणानीतिहासान्पुराणानि कल्पान्गाथा नाराशꣳसीर्मेदसः
कूल्या अस्य पितॄन्स्वधा अभिवहन्ति ।

१२ यदृचोऽधीते पयआहुतिभिरेव तद्देवाꣳस्तर्पयति यद्यजूꣳष्यपि घृताहु-
तिभिर्यत्सामानि सोमाहुतिभिर्यदथर्वाङ्गिरसो मध्वाहुतिभिर्यद्ब्राह्मणानीति-
हासान्पुराणानि कल्पान्गाथा नाराशꣳसीर्मेदाहुतिभिरेव तद्देवाꣳस्तर्प-
१५ यति त एनं तृप्ता आयुषा तेजसा वर्चसा श्रिया यशसा ब्रह्मवर्चसेना-
न्नाद्येन च तर्पयन्ति ॥

 **No 12 A**

Taittiriyaranyaka V 1. 1-5

ॐ देवा वै सत्रमासत । ऋद्धिपरिमितं यशस्कामा. । तेऽब्रुवन् ।
यन्न. प्रथमं यश ऋच्छात् सर्वेषां नस्तत्सहासदिति । तेषां कुरुक्षेत्रं
३ वेदिरासीत् । तस्यै खाण्डवो दक्षिणार्ध आसीत् । तूर्घ्नमुत्तरार्ध॰ । परी-
णज्जघनार्ध. । मरव उत्कर (१)।

तेषां मखं वैष्णवं यश आर्च्छत् तन्न्यकामयत । तेनापाक्रामत् । तं
६ देवा अन्वायन् । यशोऽवरुरुत्समानाः । तस्यान्वागतस्य । सव्याद्धनुर-
जायत । दक्षिणादिषव. । तस्मादिषुधन्वं पुण्यजन्म । यज्ञजन्मा
हि (२)।

९ तमेकꣳ सन्तम् । बहवो नाभ्यधृष्णुवन् । तस्मादेकमिषुधन्विनम् ।
बहवोऽनिषुधन्वा नाभिधृष्णुवन्ति । सोऽस्मयत । एकं मा सन्तं बहवो

नाभ्यधर्षिषुरिति । तस्य सिष्मियाणस्य तेजोऽपाक्रामत् । तद्देवा ओष-
धीषु न्यमृजुः । ते श्यामाका अभवन् । स्मयाका वै नामैते (३)। १२

तत्स्मयाकानाꣳ स्मयाकत्वम् । तस्माद्दीक्षितेनापिगृह्य स्मेतव्यम् ।
तेजसो धृत्यै । स धनुः प्रतिष्कभ्यातिष्ठत् । ता उपदीका अब्रुवन्वर
वृणामहे । अथ व इमꣳ रन्धयाम । यत्र क्व च खनाम । तदपोऽभि- १५
तृणदामेति । तस्मादुपदीका यत्र क्व च खनन्ति । तदपोऽभितृ-
न्दन्ति (४)।

वार्यं वृतꣳ ह्यासाम् । तस्य ज्यामप्यादन् । तस्य धनुर्विप्रवमाणꣳ १८
शिर उदवर्तयत् । तद्द्यावापृथिवी अनुप्रावर्तत । यत्प्रावर्तत । तत्प्रवर्ग्यस्य
प्रवर्ग्यत्वम् । यद्घ्राꣳ३ इत्यपतत् । तद्घर्मस्य घर्मत्वम् । महतो वीर्य-
मपप्तदिति । तन्महावीरस्य महावीरत्वम् (५)। २१

No 13

Bṛhadāraṇyakopaniṣad I iii. 1-28

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव देवा
ज्यायसा असुराः । त एषु लोकेष्वस्पर्धन्त । ते ह देवा ऊचुः । हन्त
असुरान् यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥ ३

ते ह वाचमूचुः । त्वं न उद्गायेति । तथेति । तेभ्यो वागुदगायत् ।
यो वाचि भोगस्तं देवेभ्य आगायत् । यत् कल्याणं वदति तदात्मने ।
तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मना- ६
विध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं वदति । स एव स
पाप्मा ॥ २ ॥

अथ ह प्राणमूचुः । त्वं न उद्गायेति । तथेति । तेभ्यः प्राण ९
उदगायत् । यः प्राणे भोगस्तं देवेभ्य आगायत् । यत् कल्याणं
जिघ्रति तदात्मने । तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तम-

१२ भिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति ।
स एव स पाप्मा ॥ ३ ॥

अथ ह चक्षुरूचुः । त्वं न उद्गायेति । तथेति । तेभ्यश्चक्षुरुदगा-
१५ यत् । यश्चक्षुषि भोगस्तं देवेभ्य आगायत् । यत् कल्याणं पश्यति
तदात्मने । तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य
पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स एव
१८ स पाप्मा ॥ ४ ॥

अथ ह श्रोत्रमूचुः । त्वं न उद्गायेति । तथेति । तेभ्यः श्रोत्रमुद-
गायत् । यः श्रोत्रे भोगस्तं देवेभ्य आगायत् । यत् कल्याणं शृणोति
२१ तदात्मने । तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य
पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं शृणोति । स एव
स पाप्मा ॥ ५ ॥

२४ अथ ह मन ऊचुः । त्वं न उद्गायेति । तथेति । तेभ्यो मन उद-
गायत् । यो मनसि भोगस्तं देवेभ्य आगायत् । यत् कल्याणं संकल्प-
यति तदात्मने । तेऽविदुः । अनेन वै उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य
२७ पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं संकल्पयति । स
एव स पाप्मा । एवमु खल्वेता देवताः पाप्मभिरुपासृजन् । एवमेनाः
पाप्मनाविध्यन् ॥ ६ ॥

३० अथ हेममासन्यं प्राणमूचुः । त्वं न उद्गायेति । तथेति । तेभ्य एष
प्राण उदगायत् । तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तम-
भिद्रुत्य पाप्मनाविव्यत्सन् । स यथाश्मानमृत्वा लोष्टो विध्वंसेत एवं हैव
३३ विध्वंसमाना विश्वञ्चो विनेशुः । ततो देवा अभवन् परासुराः । भवत्या-
त्मना परास्य द्विषन् भ्रातृव्यो भवति य एवं वेद ॥ ७ ॥

ते होचुः । क नु सोऽभूद्यो न इत्थमसक्तेति । अयमास्येऽन्तरिति ।
३६ सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः ॥ ८ ॥

सा वा एषा देवता दूर्नाम । दूरं ह्यस्या मृत्युः । दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥ ९ ॥

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां ३१ दिशामन्तस्तद्गमयाचकार । तदासां पाप्मनो विन्यदधात् । तस्मान्न जनमियान्नान्तमियान्नेत् पाप्मानं मृत्युमन्ववायानीति ॥ १० ॥

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य अथैना मृत्यु- ४२ मत्यवहत् ॥ ११ ॥

स वै वाचमेव प्रथमामत्यवहत् । सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत् । सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥ ४५

अथ प्राणमत्यवहत् । स यदा मृत्युमत्यमुच्यत स वायुरभवत् । सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

अथ चक्षुरत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत् । ४८ सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

अथ श्रोत्रमत्यवहत् । तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन् । ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥ ५१

अथ मनोऽत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत् । सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति । एवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥ ५४

अथात्मनेऽन्नाद्यमागायत् । यद्धि किंचनान्नमद्यतेऽनेनैव तदद्यते । इह प्रतितिष्ठति ॥ १७ ॥

ते देवा अब्रुवन् । एतावद् वा इदं सर्वं यदन्नम् । तदात्मन ५७ आगासीः । अनु नोऽस्मिन्नन्न आभजस्वेति । ते वै माभिसंविशतेति । तथेति । तं समन्तं परिण्यविशन्त । तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्ति । एवं ह वा एनं स्वा अभिसंविशन्ति भर्ता स्वानां श्रेष्ठः ६०

पुरएता भवत्यन्नादोऽधिपतिर्य एवं वेद । य उ हैवंविदं स्वेषु प्रति प्रतिर्बुभूषति न हैवाल भार्येभ्यो भवति । अथ य एवैतमनु भवति यो ६३ वैतमनु भार्यान् बुभूर्षति स हैवाल भार्येभ्यो भवति ॥ १८ ॥

सोऽयास्य आङ्गिरसोऽङ्गाना हि रसः । प्राणो वा अङ्गाना रस. प्राणो हि वा अङ्गाना रस. । तस्माद्यस्मात् कस्माच्चाङ्गात् प्राण ६६ उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गाना रसः ॥ १९ ॥

एष उ एव बृहस्पतिः । वाग्वै बृहती । तस्या एष पतिस्तस्मादु बृहस्पति. ॥ २० ॥

६९ एष उ एव ब्रह्मणस्पतिः । वाग्वै ब्रह्म । तस्या एष पतिस्तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥

एष उ एव साम । वाग्वै साम । एष सा चामश्चेति । तत् साम्नः ७२ सामत्वम् । यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव साम । अश्नुते साम्नः सायुज्य सलोकता य एवमेतत् साम वेद ॥ २२ ॥

७५ एष उ वा उद्गीथः । प्राणो वा उत् प्राणेन हीद सर्वमुत्तब्धम् । वागेव गीथा । उच्च गीथा चेति स उद्गीथ ॥ २३ ॥

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजान भक्षयन्नुवाच । अयं त्यस्य ७८ राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

तस्य हैतस्य साम्नो य. स्व वेद भवति हास्य स्वम् । तस्य वै ८१ स्वर एव स्वम् । तस्मादार्त्विज्य करिष्यन् वाचि स्वरमिच्छेत । तया वाचा स्वरसम्पन्नयार्त्विज्य कुर्यात् । तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एवाथो यस्य स्व भवति । भवति हास्य स्व य एवमेतत् साम्नः स्व ८४ वेद ॥ २५ ॥

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णम् । तस्य वै स्वर एव सुवर्णम् । भवति हास्य सुवर्णं य एवमेतत् साम्नः सुवर्णं वेद ॥ २६ ॥ ८७

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति । तस्य वै वागेव प्रतिष्ठा वाचि हि खल्वेष एतत् प्राणः प्रतिष्ठितो गीयते । अन्न इत्यु हैक आहुः ॥ २७ ॥

अथातः पवमानानामेवाभ्यारोहः । स वै खलु प्रस्तोता साम प्रस्तौति । स यत्र प्रस्तुयात् तदेतानि जपेत् । असतो मा सद् गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृतं गमयेति । स यदाहासतो मा सद् गमयेति मृत्युर्वा असत् सदमृतम् । मृत्योर्माऽमृतं गमयामृतं मा कुरु । इत्येवैतदाह । तमसो मा ज्योतिर्गमयेति । मृत्युर्वै तमो ज्योतिरमृतम् । मृत्योर्माऽमृतं गमयामृतं मा कुरु । इत्येवैतदाह । मृत्योर्माऽमृतं गमयेति । नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत् । तस्माद् तेषु वरं वृणीत यं कामं कामयेत तम् । स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति । तद्धैतल्लोकजिदेव । न हैवालोक्यताया आशास्ति य एवमेतत् साम वेद ॥ २८ ॥ ९० ९३ ९६ ९९

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Bṛhadāraṇyakopaniṣad V ix-xi

अयमग्निर्वैश्वानरो योऽयमन्तःपुरुषे येनेदमन्नं पच्यते यदिदमद्यते । तस्यैष घोषो भवति यमेतत् कर्णावपिधाय शृणोति । स यदोत्क्रमिष्यन् भवति नैनं घोषं शृणोति ॥ १ ॥ ३

यदा वै पुरुषोऽस्माल्लोकात् प्रैति स वायुमागच्छति । तस्मै स तत्र विजिहीते यथा रथचक्रस्य खम् । तेन स ऊर्ध्व आक्रमते । स आदित्यमागच्छति । तस्मै स तत्र विजिहीते यथा लम्बरस्य खम् । तेन स ६

ऊर्ध्व आक्रमते । स चन्द्रमसमागच्छति । तस्मै स तत्र विजिहीते यथा दुन्दुभेः खम् । तेन स ऊर्ध्व आक्रमते । स लोकमागच्छत्यशोकमहिम ९तस्मिन् वसति शाश्वतीः समाः ॥ १० ॥

एतद् वै परमं तपो यद् व्याधितस्तप्यते । परम हैव लोकं जयति य एवं वेद । एतद् वै परम तपो य प्रेतमरण्य हरन्ति । परम हैव १२लोकं जयति य एवं वेद । एतद् वै परमं तपो य प्रेतमग्नावभ्यादधति । परमं हैव लोकं जयति य एवं वेद ॥ ११ ॥

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Chandogyopanisad III 1-v

असौ वा आदित्यो देवमधु । तस्य द्यौरेव तिरश्चीन वंशः । अन्तरिक्षमपूपः । मरीचयः पुत्राः ॥ १ ॥ तस्य ये प्राञ्चो रश्मयस्ता एवास्य ३प्राच्यो मधुनाड्यः । ऋच एव मधुकृतः । ऋग्वेद एव पुष्पम् । ता अमृता आप. । ता वा एता ऋचः—॥ २ ॥— एतमृग्वेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रिय वीर्यमन्नाद्य रसोऽजायत ॥ ३ ॥ तद् ६व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य रोहितं रूपम् ॥ ४ ॥

इति तृतीयाध्यायस्य प्रथम. खण्ड. ।

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यः । ९यजूंष्येव मधुकृतः । यजुर्वेद एव पुष्पम् । ता अमृता आपः ॥ १ ॥ तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदादित्यम- १२भितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य शुक्लं रूपम् ॥ ३ ॥

इति तृतीयाध्यायस्य द्वितीयः खण्डः ।

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः । सामान्येव मधुकृतः । सामवेद एव पुष्पम् । ता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येतं सामवेदमभ्यतपन् । तस्याभितप्तस्य यश- १५
स्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदा-
दित्यमभितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य कृष्णं रूपम् ॥

इति तृतीयाध्यायस्य तृतीयः खण्डः ।

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्यः । अथर्वाङ्गि- १८
रस एव मधुकृतः । इतिहासपुराणं पुष्पम् । ता अमृता आपः ॥ १ ॥
ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपन् । तस्याभितप्तस्य यश-
स्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदा- २१
दित्यमभितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य परं कृष्णं रूपम्
॥ ३ ॥

इति तृतीयाध्यायस्य चतुर्थः खण्डः ।

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यः । गुह्या एव
आदेशा मधुकृतः । ब्रह्मैव पुष्पम् । ता अमृता आपः ॥ १ ॥ ते वा २४
एते गुह्या आदेशा एतद् ब्रह्म अभ्यतपन् । तस्याभितप्तस्य यशस्तेज
इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदादित्यम-
भितोऽश्रयत् । तद् वा एतद् यदादित्यस्य मध्ये क्षोभत इव ॥ ३ ॥ २७
ते वा एते रसानां रसाः । वेदा हि रसास्तेषामेते रसाः । तानि वा
एतान्यमृतानाममृतानि । वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

इति तृतीयाध्यायस्य पञ्चमः खण्डः ।

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प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः
शार्कराक्ष्यो बुडिल आश्वतराश्विः—ते हैते महाशाला महाश्रोत्रियाः
समेत्य मीमांसाञ्चक्रुः—को न आत्मा किं ब्रह्मेति ॥ १ ॥ ते ह संपा- ३
दयाञ्चक्रुः—उद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वा-
नरमध्येति । तं हन्ताभ्यागच्छाम—इति । तं हाभ्याजग्मुः ॥ २ ॥ स

९ ह संपादयांचकार—प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये । हन्ताहमन्यमभ्यनुशासानि—इति ॥ ३ ॥ तान् होवाच अश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति।
९ तं हन्ताभ्यागच्छामः—इति । तं हाभ्याजग्मुः ॥ ४ ॥ तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार । स ह प्रातः संजिहान उवाच ।

न मे स्तेनो जनपदे न कदर्यो न मद्यपः ।
१२ नानाहिताग्निर्नाविद्वान् न स्वैरी स्वैरिणी कुतः ॥

यक्ष्यमाणो वै भगवन्तोऽहमस्मि । यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद् भगवद्भ्यो दास्यामि । वसन्तु भगवन्तः—इति ॥ ५ ॥
१५ ते होचुः । येन हैवार्थेन पुरुषश्चरेत्तं हैव वदेत् । आत्मानमेवेमं वैश्वानरं संप्रत्यध्येषि । तमेव नो ब्रूहि—इति ॥ ६ ॥ तान् होवाच । प्रातर्वः प्रतिवक्तास्मि—इति । ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे । तान्
१८ हानुपनीयैवैतदुवाच ॥ ७ ॥

इति पञ्चमाध्यायस्यैकादशः खण्डः ।

औपमन्यव कं त्वमात्मानमुपास्से—इति । दिवमेव भगवो राजन्—इति होवाच । एष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से ।
२१ तस्मात् तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । मूर्धा त्वेष आत्मनः—इति होवाच । मूर्धा
२४ ते व्यपतिष्यद् यन्मां नागमिष्यः—इति ॥२॥

इति पञ्चमाध्यायस्य द्वादशः खण्डः ।

अथ होवाच सत्ययज्ञं पौलुषिम् । प्राचीनयोग्य कं त्वमात्मानमुपास्से—इति । आदित्यमेव भगवो राजन्—इति होवाच । एष वै
२७ विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात् तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥ प्रवृत्तोऽश्वतरीरथो दासीनिष्कः ।

अत्यन्न पश्यसि प्रियम् । अत्त्यन्न पश्यति प्रियम्, भवत्यस्य ब्रह्म-वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । चक्षुष्ट्वेतदात्मनः— ३० इति होवाच । अन्धोऽभविष्यो यन्मां नागमिष्यः—इति ॥ २ ॥

इति पञ्चमाध्यायस्य त्रयोदशः खण्डः ।

अथ होवाचेन्द्रद्युम्नं भाल्लवेयम् । वैयाघ्रपद्य कं त्वमात्मान-मुपास्से-इति । वायुमेव भगवो राजन्–इति होवाच । एष वै पृथग्व- ३३ र्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात् त्वां पृथग्बलय आयन्ति । पृथग् रथश्रेणयोऽनुयन्ति ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं ३६ वैश्वानरमुपास्ते । प्राणस्त्वेष आत्मनः—इति होवाच । प्राणस्त उद्-क्रमिष्यद् यन्मां नागमिष्य. ॥ २ ॥

इति पञ्चमाध्यायस्य चतुर्दशः खण्ड ।

अथ होवाच जनम् । शार्कराक्ष्य कं त्वमात्मानमुपास्से–इति । ३९ आकाशमेव भगवो राजन्–इति होवाच । एष वै बहुल आत्मा वैश्वा-नरो यं त्वमात्मानमुपास्से । तस्मात् त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम्, भव- ४२ त्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । संदेहस्त्वेष आत्मनः—इति होवाच । संदेहस्ते व्यशीर्यद् यन्मां नागमिष्यः—इति ॥ २ ॥ ४५

इति पञ्चमाध्यायस्य पञ्चदशः खण्डः ।

अथ होवाच बुडिलमाश्वतराश्विम् । वैयाघ्रपद्य कं त्वमात्मान-मुपास्से—इति । अप एव भगवो राजन्—इति होवाच । एष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात् त्वं रयिमान् पुष्टि- ४८ मानसि ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । बस्ति-

प्नोति सर्वांश्च कामान्-इति । इन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽ ६
सुराणाम् । तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः
॥ २ ॥ तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुः । तौ ह प्रजापति-
रुवाच-किमिच्छन्तावबास्तम्-इति ॥ तौ होचतुः । य आत्मापहतपाप्मा ९
विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः-
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वांश्च लोकानाप्नोति सर्वांश्च
कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते । १२
तमिच्छन्तावबास्तम्-इति ॥ ३ ॥ तौ ह प्रजापतिरुवाच । य एषोऽ-
क्षिणि पुरुषो दृश्यत एष आत्मा-इति होवाच । एतदमृतमभयमेतद् ब्रह्म-
इति । अथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष-- १५
इति । एष उ एवैषु सर्वेष्वन्तेषु परिख्यायते-इति होवाच ॥ ४ ॥

इत्यष्टमाध्यायस्य सप्तमः खण्डः ।

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतम्--
इति । तौ होदशरावेऽवेक्षांचक्राते । तौ ह प्रजापतिरुवाच --किं १८
पश्यथ--इति । तौ होचतुः । सर्वमेवेदमावां भगव आत्मानं पश्याव
आ लोमभ्य आ नखेभ्यः प्रतिरूपम्--इति ॥ १ ॥ तौ ह प्रजापति-
रुवाच । साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथाम्--इति । २१
तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते । तौ
ह प्रजापतिरुवाच--किं पश्यथ--इति ॥ २ ॥ तौ होचतुः । यथै-
वेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः २४
साध्वलंकृतौ सुवसनौ परिष्कृतौ--इति । एष आत्मा--इति होवाच ।
एतदमृतमभयमेतद् ब्रह्म--इति । तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ ३ ॥
तौ हान्वीक्ष्य प्रजापतिरुवाच । अनुपलभ्यात्मानमननुविद्य व्रजतः । २७
यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्ति--इति ।
स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम । तेभ्यो हैतामुपनिषदं
प्रोवाच । आत्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं ३०

परिचरन्नुभौ लोकाववाप्नोतीमं चामुं च—इति ॥ ४ ॥ तस्मादप्यद्येहा-
ददानमश्रद्दधानमयजमानमाहुः—आसुरो बत—इति । असुराणा
३३ ह्येषोपनिषद् । प्रेतस्य शरीरं भिक्षया वसनेनालंकारणेति संस्कुर्वन्त्येतेन
ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमाध्यायस्याष्टमः खण्डः ।

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श । यथैव खल्वयमस्मिञ्शरीरे
३६ साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत
एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णः । अस्यैव
शरीरस्य नाशमन्वेष नश्यति ॥१॥ नाहमत्र भोग्यं पश्यामीति स समित्पा-
३९ णिः पुनरेयाय । तं ह प्रजापतिरुवाच । मघवन् यच्छान्तहृदयः प्राव्राजीः
सार्धं विरोचनेन किमिच्छन् पुनरागमः—इति । स होवाच । यथैव खल्वय
भगवोऽस्मिञ्शरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः
४२ परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे
परिवृक्णः । अस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्य
पश्यामीति ॥ २ ॥ एवमेवैष मघवन्—इति होवाच । एत त्वेव ते
४५ भूयोऽनुव्याख्यास्यामि । वसापराणि द्वात्रिंशत वर्षाणि—इति । स
हापराणि द्वात्रिंशत वर्षाण्युवास । तस्मै होवाच ॥ ३ ॥

इत्यष्टमाध्यायस्य नवमः खण्डः ।

य एष स्वप्ने महीयमानश्चरत्येष आत्मा—इति होवाच । एतद-
४८ मृतमभयमेतद् ब्रह्म—इति । स ह शान्तहृदयः प्रवव्राज । स हा-
प्राप्यैव देवानेतद् भय ददर्श । तद्यद्यपीद शरीरमन्धं भवत्यनन्धः स
भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥ न वधे-
५१ नास्य हन्यते नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनम्, विच्छादयन्तीव,
अप्रियवेत्तेव भवति, अपि रोदितीव । नाहमत्र भोग्यं पश्यामि—
इति ॥ २ ॥ स समित्पाणिः पुनरेयाय । तं ह प्रजापतिरुवाच ।
५४ मघवन् यच्छान्तहृदयः प्राव्राजीः किमिच्छन् पुनरागमः—इति । स

होवाच । तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥ न वधेनास्य हन्यते नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनम्, विच्छादयन्तीव, अप्रियवेत्तेव ५७ भवति, अपि रोदितीव । नाहमत्र भोग्यं पश्यामि—इति । एवमेवैष मघवन्—इति होवाच । एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । वसापराणि द्वात्रिंशतं वर्षाणि —इति । स हापराणि द्वात्रिंशतं वर्षाण्युवास । ६० तस्मै होवाच ॥ ४ ॥

इत्यष्टमाध्यायस्य दशमः खण्डः ।

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मा— इति होवाच । एतदमृतमभयमेतद् ब्रह्म इति । स ह शान्तहृदयः ६३ प्रवव्राज [स हाप्राप्यैव देवानेतद् भयं ददर्श । नाह खल्वयमेवं संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्यं पश्यामि—इति ॥] ॥ स समित्पाणिः ६६ पुनरेयाय । तं ह प्रजापतिरुवाच । मघवन् यच्छान्तहृदयः प्राव्राजीः किमिच्छन् पुनरागमः—इति । स होवाच । नाह खल्वयं भगव एवं संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि । विनाश- ६९ मेवापीतो भवति । नाहमत्र भोग्यं पश्यामि—इति ॥ २ ॥ एवमेवैष मघवन्—इति होवाच । एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । नो एवान्यत्रैतस्मात् । वसापराणि पञ्च वर्षाणि—इति । स हापराणि पञ्च वर्षा- ७२ ण्युवास । तान्येकशतं संपेदुः । एतद्यदाहुरेकशतं ह वै वर्षाणि मघवान् प्रजापतौ ब्रह्मचर्यमुवास । तस्मै होवाच ॥ ३ ॥

इत्यष्टमाध्यायस्यैकादशः खण्डः ।

मघवन् मर्त्यं वा इदं शरीरम् । आत्तं मृत्युना । तदस्यामृतस्याश- ७५ रीरस्यात्मनोऽधिष्ठानम् । आत्तो वै सशरीरः प्रियाप्रियाभ्याम् । न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति । अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥ अशरीरो वायुः । अभ्रं विद्युत् स्तनयित्नु- ७८

रशारीराण्येतानि । तद्यथैतान्यमुष्मादाकाशात् समुत्थाय परं ज्योतिरु
सपद्य स्वेन रूपेणाभिनिष्पद्यन्ते ॥ २ ॥ एवमेवैष संप्रसादोऽस्माच्छ
८१ रीरात् समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते । स
उत्तम पुरुष । स तत्र पर्येति जक्षत् क्रीडन् रममाण स्त्रीभिर्वा या
नैर्वा ज्ञातिभिर्वा नोपजन स्मरन्निदं शरीरम् । स यथा प्रयोग्य आच
८४ रणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्त ॥ ३ ॥ अथ यत्रैतदा
काशमनुविषण्ण चक्षु स चाक्षुष पुरुष । दर्शनाय चक्षु । अथ
यो वेदेद जिघ्राणीति स आत्मा । गन्धाय घ्राणम् । अथ
८७ यो वेदेदमभिव्याहराणीति स आत्मा । अभिव्याहाराय वाक् ।
अथ यो वेदेद शृणवानीति स आत्मा । श्रवणाय श्रोत्रम् ॥ ४ ॥
अथ यो वेदेद मन्वानीति स आत्मा । मनोऽस्य दैव चक्षु । स वा
९० एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥ य
एते ब्रह्मलोके त वा एत देवा आत्मानमुपासते । तस्मात्तेषा सर्वे च
लोका आत्ता सर्वे च कामा । स सर्वांश्च लोकानाप्नोति सर्वांश्च
९३ कामान् यस्तमात्मानमनुविद्य विजानाति—इति ह प्रजापतिरुवाच
प्रजापतिरुवाच ॥ ६ ॥

इत्यष्टमाध्यायस्य द्वादश खण्ड ।



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Chagaleyopanisad

ऋषयो वै सरस्वत्या सत्रमासत । तेऽथ कवषमैलूष दास्या पुत्र
इति दीक्षायायाच्छिदन् । ते होचुरप वा एतदृग्यजुषादप साम्न इति ॥
३ स होवाच । भगवन्तो यदिद सत्रमाध्वे यदृचोऽधीध्वे यद्यजूषि यद्
सामानि कस्याय महिमेति । ते होचुर्ब्राह्मणा वाव स्मस्तेषामेवमिति ॥
स होवाच । यदिदमित्था माच्छिद्य[1] निर्दीक्षध्वे कि तयेन ब्राह्मणा

१ यदिदमिह्यचादिद्याचदृक्षिध्वे

इति । ते होचुर्यदिदमृग्यजुर्षैरेवोपवत्त (?)[2] नो जुहुवुर्यद्वैनमुपाघ्रासिपु- ६
र्यद्वुपानेपतैतद्ब्राह्मणा इति ॥

स ह अविदूर एव शवशयितमात्रेयमच्छावदमुपदर्शयन्नुवाच । यदि-
दमृग्यजुर्षैरुपवत्वं जुहो[पतो]पाघ्रासीदथोपानेद नैतदत्यगादिति । ९
किं तदिति होचुः ॥ स होवाच । नैमिषेऽमी शुनकाः सत्रमासत ।
तेषामात्रेयोऽच्छावदः सर्वाण्येवावर्तयत् ययाज्या यदनुवाक्या यत्
प्रातरनुवाको यत् प्रउगं यदाज्यं यन्मरुत्वतीयमित्यथ यन्महावीरस-१२
भरणानि यदग्नेरभिवर्तनानि यद्राजाभिक्रयणानि यदभिषावित्राणि[3]
यदौपयामानि[4] यदुपमन्त्रणान्यथ[5] यत् त्रिवृत् पञ्चदशः सप्तदश एक-
त्रिंश इति क्वास्य तदगादिति । ते हामुहन् ॥ अथैते सर्व एवोपसमे-१५
त्योचुरुप नो नयस्वेम एव त इति । स ह स्मयमान उवाच । संप-
श्यघ्वा एव मा प्रमदत । न होत्तमानधम उपनेतेति । ते होचुर्मैव स्मोप-
नथा गतिस्तु स्वमिदिति ॥ १८

स होवाच । कुरुक्षेत्र एवोपसमेत्य ये बालिशास्तानुपाध्वै । ते व
इदं प्रवक्ष्यन्तीति । ते ह तत एवोपसमेत्य कुरुक्षेत्रमुपजग्मुः ॥ ते ह
बालिशानेवोपासदन् । तानिम उपसीदत एव विदांचक्रुरितिकामुका २१
इति । ते होचुर्यत्किमिव बालिशानुपासदत महाशाला वै महाश्रोत्रिया
वर्षीयासः [सन्तः], यन्महाशाला महाश्रोत्रिया वर्षीयासः कुरुक्षेत्रम-
भ्यासत इति । ते हान्योन्यस्याभिसमीक्षामासुः ॥ ते हापश्यन्न ह्यम्मा-२४
न्मिथुनिदेवासाववोचद्बालिशानेव चैतान् विचक्षतेति[6] । ते होचुर्नमस्यान
तीव वचो रेतग्निष्वथ यद्नन्तर्नोऽसाविह प्राहैयात् (?) । अथैव तु स्मोप-
सन्ना अथानसूयवो यथोपश्राद्धिन इति । २७

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२ परवोपवत्वमोजुहुवु
३ V L अभिषावित्राणि
४ यदौपयामानानि
५ यदर्मप्रमग्नानि
६ विचक्षमेति

ते होचु' किं वा अस्मत् प्रतीच्छथेति। ते होचु । नैमिषेऽमी
शुनकाः सत्रमासत। तेषामात्रेयोऽच्छावद सर्वाण्येवावर्तयत् यद्याग्ना
३० यदनुवाक्या यत् प्रातरनुवाको यत् प्रउग यदाज्य यन्मरुत्वतीयमित्यथ
यन्महावीरसभरणानि यदग्नेरभिवर्तनानि यद्राजाभिक्रयणानि यदभिषा
वित्राणि यदौपयामानि यदुपमन्त्रणान्यथ' यत् निवृत् पञ्चदशः सप्तदश
३३ एकविं (?त्रिं) श इति। कास्य तदगाधदय शवशथितमशयिटेति॥
ते होचुर्न हासवत्सरवासिनामनुब्रूयादिति खलु न पूर्वेऽन्वशिषन् । यत्
सवत्सर वत्स्यथ अथ वेदिष्यथेति । ते ह सवत्सरमूषु ॥

३६ ततो ह बालिशा ऊचुरवात्त वा सवत्सरमिमे ब्राह्मणाः । हन्तै
षामनुब्रवामेति । ते ह गृहीत्वैवैनान् पथोऽभिरामीयु. ॥ ते ह सक्षीच्त
एव कूबरिणो रथचर्यामविन्दन्। ते होचु सपश्यथ्वामिति । कि हीति।
३९ कूबरिणमेव सौम्या इति। तथेति ॥ कथमिवेति। यथैवोपसृत्वरो वाधि
[स्ति] र्यगुल्ललन्तीभिरिव' वीचिभि 'शफरीभिरेवोपस्यन्दन्नुत्प्लवेदेव,
हैवैषोऽभिसृत्वराणामेव धुर्याणा चक्रमतामरिणा (') मुत्प्लवतीति।
४२ यथैवासौ प्रतिसृत्वरेण सम 'समेन क्रीटेदेव हैष सत्रीटतीति । यथै-
वासावितश्चेतोऽमुतश्चामुतश्च सपद्रवत इवोपशु (?षु)ष्यत इवोपस्यन्दमभि
गृह्णीताभिपातयेदेव हैष इतश्चेतश्चामुतश्च सपद्रवत इवोपशु (?षु) यत इवो-

स्पन्दते[६] । नेङ्गते न विवर्तते न च वीत इति ॥ ते ह बालिशा ऊर्चुर्य- ५१
दयमीदृगमूत् किमस्यापागादिति । तक्षैवेति ॥ तथैवैतत् सौम्या इति । ५
आत्मा वा अस्य प्रचोदयिता करणान्यश्वाः शिरा नद्धयोऽर्थान्युपग्रहा
असुगाञ्जनं कर्म प्रतोदो वाक्य काणनं त्वगुपनाह इति । स यथा प्रचोद-५४
यित्रापोज्झितो नेङ्गतेन रुरुर्वातैवं हैव प्राज्ञेनात्म[ना]पोज्झितो न ब्रूते न
चैत्यपि न श्वस(सि)त्यपि पूयत्यपि श्वान उपधावन्त्यपि काकाः पत-
न्त्यपि गृध्रा आस्कन्दन्त्यपि शिवा जिघत्सन्निति ॥ ते तत एव द्रागिव ५७
न्यज्ञासिषुः । ते ह पादयोरेवाभिमर्श्य बालिशानूचुः । न ह वाव नस्त-
येन निष्कुर्म इममेवेत्यञ्जलि कृत्वोपस्थिपतेत्याह भगवाञ्छागलेयस्त इमे
श्लोकाः— ६०

यथैतत् कूबरस्तक्ष्णापोज्झितो नेङ्गते मनाक् ।
परित्यक्तोपमात्मा(?)नस्तद्वद्देहो विरोचते ॥ १ ॥
यदस्य प्रधयश्चक्रा युगमक्षो वर(रु)त्रिका । ६३
प्रतोदश्चर्मकील ... ... ॥ २ ॥
... ... ।
.. .. ॥ ३ ॥ ६६

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Kenopanisad III and IV

ब्रह्म ह देवेभ्यो विजिग्ये । तस्य ह ब्रह्मणो विजये देवा अमहीयन्त । त ऐक्षन्त । अस्माकमेवाय विजयोऽस्माकमेवायं महिमा—
इति ॥ १४ ॥ १ ॥ तद्धैषा विजज्ञौ । तेभ्यो ह प्रादुर्बभूव । तन्न ३
व्यजानन्त किमिद यक्षमिति ॥ १५ ॥ २ ॥ तेऽग्निमब्रुवन् । जात-
वेदः, एतद्विजानीहि किमेतयक्षमिति । तथेति ॥ १६ ॥ ३ ॥ तदभ्य-
द्रवद् । तमभ्यवदत् कोऽसि इति । अग्निर्वा अहमस्मि— ६
इत्यब्रवीत्—जातवेदा वा अहमस्मीति ॥ १७ ॥ ४ ॥ तस्मिंस्त्वयि किं

६ स्तर्धेविशीभूध्रसादृने

वीर्यमिति । अपीद सर्व दहेय यदिद पृथिव्यामिति ॥ १८ ॥ ५ ॥
९ तस्मै तृण निदधौ । एतद् दह—इति । तदुप प्रेयाय सर्वजवेन । तन्न
शशाक दग्धुम् । स तत एव निववृते—नैतदशक विज्ञातु यदेतद्यक्ष
मिति ॥ १९ ॥ ६ ॥ अथ वायुमब्रुवन् । वायो, एतद् विजानीहि
१२ किमेतद्यक्षमिति । तथेति ॥ २० ॥ ७ ॥ तदभ्यद्रवत् । तमभ्यवदद्
कोसि—इति । वायुर्वा अहमस्मि—इत्यब्रवीत्—मातरिश्वा वा अहमस्मीति
॥ २१ ॥ ८ ॥ तस्मिंस्त्वयि किं वीर्यमिति । अपीद सर्वमाददीय
१५ यदिद पृथिव्यामिति ॥ २२ ॥ ९ ॥ तस्मै तृण निदधौ । एतदादत्स्व-
इति । तदुप प्रेयाय सर्वजवेन । तन्न शशाकादातुम् । स तत
एव निववृते—नैतदशक विज्ञातु यदेतद्यक्षमिति ॥ २३ ॥ १० ॥ अथे
१८ न्द्रमब्रुवन् । मघवन्, एतद् विजानीहि किमेतद्यक्षमिति । तथेति ।
तदभ्यद्रवत् । तस्मात्तिरोदधे ॥ २४ ॥ ११ ॥ स तस्मिन्नेवाकाशे
स्त्रियमाजगाम बहु शोभमानामुमा हैमवतीम् । ता होवाच । किमे-
२१ तद्यक्षमिति ॥ २५ ॥ १२ ॥

इति तृतीय खण्ड ।

सा ब्रह्मेति होवाच । ब्रह्मणो वा एतद्विजये महीयध्वमिति । ततो
हैव विदाचकार ब्रह्मेति ॥ २६ ॥ १ ॥ तस्माद्वा एते देवा अतितरा
२४ मिवान्यान् देवान् यदग्निर्वायुरिन्द्र । ते ह्येनन्नेदिष्ट पस्पृशु । ते
ह्येनत् प्रथमो विदाचकार ब्रह्मेति ॥ २७ ॥ २ ॥ तस्माद्वा इन्द्रोऽति
तरामिवान्यान् देवान् । स ह्येनन्नेदिष्ठ पस्पर्श । स ह्येनत् प्रथमो विदा
२७ चकार ब्रह्मेति ॥ २८ ॥ ३ ॥ तस्यैष आदेशो यदेतद् विद्युतो
व्यद्युतद्—आ ३—इति । इन्न्यमीमिषद् -आ ३ इति । अधिदैवतम्
॥ २९ ॥ ४ ॥ अथाध्यात्मम् । यदेतद् गच्छतीव च मनोऽनेन
३० चैतदुपस्मरत्यभीक्ष्ण सकल्प ॥ ३० ॥ ५ ॥ तद्ध तद्वन नाम । तद्व-
नमित्युपासितव्यम् । स य एतदेव वेदाभि हैन सर्वाणि भूतानि सवा
ञ्छन्ति ॥ ३१ ॥ ६ ॥ उपनिषद भो ब्रूहि—इति । उक्ता त उप-

निषद् । ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ३२ ॥ ७ ॥ तस्यै तपो ११ दमः कर्मेति प्रतिष्ठा । वेदाः सर्वाङ्गानि । सत्यमायतनम् ॥ ३३ ॥ ८ ॥ यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ३४ ॥ ९ ॥ १६

इति चतुर्थः खण्ड ।

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मोपनिषदम् । माहं ब्रह्म निराकुर्याम् । मा मा ब्रह्म निराकरोत् । अनिराकरणमस्तु । अनिराकरणमस्तु । तदा- १९ त्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु मयि सन्तु ॥ ॐ ॥ शान्तिः शान्तिः शान्तिः ।

No 17

Praśnopaniṣad I

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिः यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । १
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ।

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौशल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनः— ते हैते ६ ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

तान् ह स ऋषिरुवाच । भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं ९ संवत्स्यथ । यथाकामं प्रश्नान् पृच्छत । यदि विज्ञास्यामः सर्वं ह वो वक्ष्यामः—इति ॥ २ ॥

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ । भगवन् कुतो ह वा १२ इमाः प्रजाः प्रजायन्ते—इति ॥ ३ ॥

तस्मै स होवाच । प्रजाकामो वै प्रजापतिः । स तपोऽतप्यत । स
१५ तपस्तप्त्वा स मिथुनमुत्पादयते रयिं च प्राणं चेति—एतौ मे बहुधा प्रजाः करिष्यतः—इति ॥ ४ ॥

आदित्यो ह वै प्राणः । रयिरेव चन्द्रमाः । रयिर्वा एतत् सर्वं
१८ यन्मूर्तं चामूर्तं च । तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते । यद्दक्षिणां यत् प्रतीचीं यदुदीचीं यदधो
२१ यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु संनिधत्ते ॥ ६ ॥

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्यु
२४ क्तम् ॥ ७ ॥

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

२७ संवत्सरो वै प्रजापतिः । तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते । तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते ।
३० एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनम् । एतदमृतमभयम् । एतत् परायणम् ।
३३ एतस्मान्न पुनरावर्तन्ते—इति । एष निरोधः । तदेष श्लोकः ॥ १० ॥

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितम् । इति ॥ ११ ॥

३६ मासो वै प्रजापतिः । तस्य कृष्णपक्ष एव रयिः । शुक्लः प्राणः ।
तस्मादेत ऋषयः शुक्ल इष्टिं कुर्वन्ति । इतर इतरस्मिन् ॥ १२ ॥

अहोरात्रो वै प्रजापतिः । तस्याहरेव प्राणः । रात्रिरेव रयिः । प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते । ब्रह्मचर्यमेव तद्यद्रात्रौ ७१ रत्या संयुज्यन्ते ॥ १३ ॥

अन्नं वै प्रजापतिः । ततो ह वै तद्रेतः । तस्मादिमाः प्रजाः प्रजायन्ते—इति ॥ १४ ॥ ७२

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति॥१६॥ ७५

इति प्रथमः प्रश्नः ।

No. 18

Mundakopanisad I. ii

तदेतत्सत्यम् ।

मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्था सुकृतस्य लोके ॥ १ ॥
यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ २ ॥
यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥
काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥
एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥५॥
एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥६॥

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्यु ते पुनरेवापि यन्ति ॥ ७ ॥
अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धा. ॥ ८ ॥
अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥
इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥
तप.श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥
परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥
तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

इति प्रथममुण्डके द्वितीय खण्ड ।

No 18 A

Mundakopanisad III 1

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्य पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति ॥ १ ॥
समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥
यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥
प्राणो ह्येष य. सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥५॥
सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥
बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥
न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥
एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥
यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ १० ॥

इति तृतीयमुण्डके प्रथमः खण्डः ।

 **No. 19**

Kausītakyupanisad IV. 1-20

गार्ग्यो ह वै बालाकिरनूचानः संस्पृष्ट आस । सोऽयमुशीनरेषु संवसन् मत्स्येषु कुरुपञ्चालेषु काशीविदेहेष्विति । स ह जातशत्रुं काश्यमेत्योवाच—ब्रह्म ते ब्रवाणि—इति । तं होवाचाजातशत्रुः । सहस्रं दद्मस्ते । एतस्यां वाचि जनको जनक इति वा उ जना धावन्तीति ॥ १ ॥

स होवाच बालाकिः । य एवैष आदित्ये पुरुषस्तमेवाहमुपासे—इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । बृहन् पाण्डरवासा अतिष्ठाः सर्वेषां भूतानां मूर्धेति वा अहमेतमुपासे-इति । स यो हैतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा भवति ॥ २ ॥

स होवाच बालाकिः । य एवैष चन्द्रमसि पुरुषस्तमेवाहमुपासे-इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । सोमो राजान्नस्य

१२ आत्मेति वा अहमेतमुपासे इति । स यो हैतमेवमुपास्तेऽन्नस्यात्मा
भवति ॥ ३ ॥

स होवाच बालाकिः । य एवैष विद्युति पुरुषस्तमेवाहमुपासे
१५ इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । तेजस आत्मेति
वा अहमेतमुपासे—इति । स यो हैतमेवमुपास्ते तेजस आत्मा भवति ॥४॥

स होवाच बालाकिः । य एवैष स्तनयित्नौ पुरुषस्तमेवाहमु
१८ पासे इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । शब्द
स्यात्मेति वा अहमेतमुपासे—इति । स यो हैतमेवमुपास्ते शब्दस्यात्मा
भवति ॥ ५ ॥

२१ स होवाच बालाकिः । य एवैष आकाशे पुरुषस्तमेवाहमुपासे इति ।
तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । पूर्णमप्रवर्ति ब्रह्मेति
वा अहमेतमुपासे इति । स यो हैतमेवमुपास्ते पूर्यते प्रजया पशुभिः ।
२४ नो एव स्वयं नास्य प्रजा पुरा कालात् प्रवर्तते ॥ ६ ॥

स होवाच बालाकिः । य एवैष आदर्शे पुरुषस्तमेवाहमुपासे-इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । प्रतिरूप इति वा अहमेतमुपासे-इति । स यो हैतमेवमुपास्ते प्रतिरूपो हैवास्य प्रजाया-३९ माजायते नाप्रतिरूपः ॥ १० ॥

स होवाच बालाकिः । य एवैष प्रतिश्रुत्कायां पुरुषस्तमेवाहमुपासे-इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः ।४२ द्वितीयोऽनपग इति वा अहमेतमुपासे-इति । स यो हैतमेवमुपास्ते विन्दते द्वितीयाद्, द्वितीयवान् भवति ॥ ११ ॥

स होवाच बालाकिः । य एवैष शब्दः पुरुषमन्वेति तमेवाहमुपासे-४५ इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । असुरिति वा अहमेतमुपासे-इति । स यो हैतमेवमुपास्ते नो एव स्वयं नास्य ४८ प्रजा पुरा कालात् संमोहमेति ॥ १२ ॥

स होवाच बालाकिः । य एवैष छायायां पुरुषस्तमेवाहमुपासे-इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । मृत्युरिति वा अहमेतमुपासे- इति । स यो हैतमेवमुपास्ते नो एव स्वयं नास्य५१ प्रजा पुरा कालात् प्रमीयते ॥ १३ ॥

स होवाच बालाकिः । य एवैष शारीरः पुरुषस्तमेवाहमुपासे-इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । प्रजापति-५४ रिति वा अहमेतमुपासे-इति । स यो हैतमेवमुपास्ते प्रजायते प्रजया पशुभिः ॥ १४ ॥

स होवाच बालाकिः । य एवैष प्राज्ञ आत्मा येनैतत्सुप्तः स्वप्न-५७ मान्चरति तमेवाहमुपासे-इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । यमो राजेति वा अहमेतमुपासे-इति । स यो हैतमेव-मुपास्ते सर्वं हास्मा इदं श्रैष्ठ्याय यम्यते ॥ १५ ॥ ६०

स होवाच बालाकिः । य एवैष दक्षिणेऽक्षन् पुरुषस्तमेवाहमुपासे-इति । तं होवाचाजातशत्रुः । मा मैतस्मिन् संवादयिष्ठाः । नाम्न

६३ आत्माभेरात्मा ज्योतिष आत्मेति वा अहमेतमुपासे—इति । स यो हैत
मेवमुपास्ते एतेषां सर्वेषामात्मा भवति ॥ १६ ॥

स होवाच बालाकि । य एवैष सव्येऽक्षन् पुरुषस्तमेवाहमुपासे-
६६ इति । त होवाचाजातशत्रु । मा मैतस्मिन् सवादयिष्ठा । सत्यस्या
त्मा विद्युत आत्मा तेजस आत्मेति वा अहमेतमुपासे-इति । स यो
हैतमेवमुपास्त एतेषा सर्वेषामात्मा भवति ॥ १७ ॥

६९ तत उ ह बालाकिस्तूष्णीमास । त होवाचाजातशत्रु । एतावन्नु
बालाके-इति । एतावद्धीति होवाच बालाकि । त होवाचाजातशत्रु ।
मृषा वै किल मा समवदिष्ठा ब्रह्म ते ब्रवाणीति । यो वै बालाक एतेषा
७२ पुरुषाणा कर्ता यस्य वैतत्कर्म स वै वेदितव्य -इति । तत उ ह
बालाकि समित्पाणि प्रतिचक्राम-उपायानि इति । त होवाचाजातशत्रु ।
प्रतिलोमरूपमेव तत् स्याद् यत् क्षत्रियो ब्राह्मणमुपनयीत । एहि व्येव त्वा
७५ ज्ञपयिष्यामि इति । त ह पाणावभिपद्य प्रवव्राज । तौ ह सुप्त पुरुष-
मीयतु । त हाजातशत्रुरामन्त्रयाचक्रे । बृहन् पाण्डरवास सोम
राजन्-इति । स उ ह तूष्णीमेव शिश्ये । तत उ हैन यष्ट्या विचिक्षेप ।
७८ स तत एव समुत्तस्थौ । त होवाचाजातशत्रु । क्वैष एतद्बालाके
पुरुषोऽशयिष्ट । क्वैतदभूत् । कुत एतदागात्-इति । तदु ह बालाकिर्न
विजज्ञौ ॥ १८ ॥

८१ त होवाचाजातशत्रु । यत्रैष एतद्बालाके पुरुषोऽशयिष्ट, यत्रै-
तदभूद्, यत एतदागाद् इति- हिता नाम हृदयस्य नाड्यो हृदयात्
पुरीततमभिप्रतन्वन्ति । यथा सहस्रधा केशो विपाटितस्तावदण्व्य ।
८४ पिङ्गलस्याणिम्ना तिष्ठन्ति शुक्लस्य कृष्णस्य पीतस्य लोहितस्येति । तासु
तदा भवति यदा सुप्त स्वप्न न कचन पश्यति । अथास्मिन् प्राण
एवैकधा भवति । तदैन वाक् सर्वैर्नामभि सहाप्येति । चक्षु सर्वै रूपै
८७ सहाप्येति । श्रोत्र सर्वै शब्दै सहाप्येति । मन सर्वैर्ध्यानैः सहाप्ये
ति । स यदा प्रतिबुध्यते—यथाग्नेर्ज्वलत सर्वा दिशो विस्फुलिङ्गा विप्र-

तिष्ठेरन्, एवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते । प्राणेभ्यो देवाः । देवेभ्यो लोकाः । यथा क्षुरः क्षुरधाने हितः स्याद् विश्वंभरो १० वा विश्वंभरकुलाये, एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य आ नखेभ्यः ॥ १९ ॥

तमेतमात्मानमेत आत्मानोऽन्ववस्यन्ति यथा श्रेष्ठिनं स्वाः । १३ तद्यथा श्रेष्ठी स्वैर्भुङ्क्ते यथा वा श्रेष्ठिनं स्वा भुञ्जते, एवमेवैष प्राज्ञ आत्मैतैरात्मभिर्भुङ्क्ते । एवं वैतमात्मानमेत आत्मानोऽन्ववस्यन्ति । स यावद्ध वा इन्द्र एतमात्मानं न विजज्ञौ तावदेनमसुरा अभिबभूवुः । १६ स यदा विजज्ञावथ हत्वासुरान् विजित्य सर्वेषां देवानां श्रैष्ठ्यं स्वाराज्यमाधिपत्यं परीयाय । तथो एवैवंविद्वान् सर्वान् पाप्मनोऽपहत्य सर्वेषां भूतानां श्रैष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति य एवं वेद य एवं वेद ॥२०॥ २४

इति चतुर्थोऽध्यायः ।

No. 20

Aitareyopaniṣad I-III

हरिः ॐ । वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि । वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान्त्सन्दधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । ३ तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ।

ॐ आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किंचन मिषत् । स ६ ईक्षत । लोकान्नु सृजा इति ॥ १ ॥

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापः, अदोऽम्भः परेण दिवम्, द्यौः प्रतिष्ठा, अन्तरिक्षं मरीचयः, पृथिवी मरः, या अधस्तात् ९ ता आपः ॥ २ ॥

स ईक्षत । इमे नु लोकाः, लोकपालान्नु सृजा इति । सोऽद्भ्य एव
१२ पुरुषं समुद्धृत्यामूर्छयत् ॥ ३ ॥

तमभ्यतपत् । तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डम् । मुखा-
द्वाग् वाचोऽग्निः । नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुः ।
१५ अक्षिणी निरभिद्येतामक्षीभ्यां चक्षुश्चक्षुष आदित्यः । कर्णौ निरभिद्येतां
कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशः । त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य
ओषधिवनस्पतयः । हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमाः ।
१८ नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः । शिश्नं निरभिद्यत
शिश्नाद्रेतो रेतस आपः ॥ ४ ॥

इत्यैतरेयोपनिषद्यात्मषट्के प्रथमः खण्डः ।

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतन् । तमशनापिपा-
२१ साभ्यामन्ववार्जत् । ता एनमब्रुवन् । आयतनं नः प्रजानीहि यस्मिन्
प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

ताभ्यो गामानयत् । ता अब्रुवन् । न वै नोऽयमलमिति ॥ २ ॥
२४ ताभ्योऽश्वमानयत् । ता अब्रुवन् । न वै नोऽयमलमिति ॥ ३ ॥

ताभ्यः पुरुषमानयत् । ता अब्रुवन् । सुकृतं बतेति । पुरुषो वाव
सुकृतम् । ता अब्रवीत् । यथायतनं प्रविशतेति ॥ ४ ॥

२७ अग्निर्वाग् भूत्वा मुखं प्राविशत् । वायुः प्राणो भूत्वा नासिके
प्राविशत् । आदित्यश्चक्षुर्भूत्वाक्षिणी प्राविशत् । दिशः श्रोत्रं भूत्वा
कर्णौ प्राविशन् । ओषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशन् ।
३० चन्द्रमा मनो भूत्वा हृदयं प्राविशत् । मृत्युरपानो भूत्वा नाभिं प्रावि-
शत् । आपो रेतो भूत्वा शिश्नं प्राविशन् ॥ ५ ॥

तमशनापिपासे अब्रूताम् । आवाभ्यामभिप्रजानीहीति । ते अब्र-
३३ वीत् । एतास्वेव वां देवतास्वाभजामि । एतासु भागिन्यौ करोमीति ।
तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे
भवतः ॥ ५ ॥

इत्यैतरेयोपनिषद्यात्मषट्के द्वितीयः खण्डः ।

स ईक्षत । इमे नु लोकाश्च लोकपालाश्च । अन्नमेभ्यः सृजा ३६
इति ॥ १ ॥

सोऽपोऽभ्यतपत् । ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा ३९
मूर्तिरजायतान्नं वै तत् ॥ २ ॥

तदेनत्सृष्टं पराङत्यजिघांसत् । तद् वाचाजिघृक्षत् । तन्नाशक्नोद्
वाचा ग्रहीतुम् । स यद्धैनद् वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ४२
॥ ३ ॥

तत् प्राणेनाजिघृक्षत् । तन्नाशक्नोत् प्राणेन ग्रहीतुम् । स यद्धैनत्
प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

तच्चक्षुषाजिघृक्षत् । तन्नाशक्नोच्चक्षुषा ग्रहीतुम् । स यद्धैनच्चक्षु ४५
षाग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

तच्छ्रोत्रेणाजिघृक्षत् । तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् । स यद्धैन- ४८
च्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

तत् त्वचाजिघृक्षत् । तन्नाशक्नोत् त्वचा ग्रहीतुम् । स यद्धैनत्त्व-
चाग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

तन्मनसाजिघृक्षत् । तन्नाशक्नोन्मनसा ग्रहीतुम् । स यद्धैनन्मन-५१
साग्रहैष्यद् ध्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

तच्छिश्नेनाजिघृक्षत् । तन्नाशक्नोच्छिश्नेन ग्रहीतुम् । स यद्धैनच्छि-
श्नेनाग्रहैष्यद् विसृज्य हैवान्नमत्रप्स्यत् । तदपानेनाजिघृक्षत् । तदाव-५४
यत् । सैषोऽन्नस्य ग्रहो यद्वायुः । अन्नायुर्वा एष यद्वायुः ॥ १० ॥

स ईक्षत । कथं न्विदं मदृते स्यादिति । स ईक्षत कतरेण प्रपद्या
इति । स ईक्षत । यदि वाचाभिव्याहृतम्, यदि प्राणेनाभिप्राणितम्,५७
यदि चक्षुषा दृष्टम्, यदि श्रोत्रेण श्रुतम्, यदि त्वचा स्पृष्टम्, यदि

मनसा ध्यातम्, यद्यपानेनाभ्यापानितम्, यदि शिश्नेन विसृष्टम्, अथ
६० कोऽहमिति ॥ ११ ॥

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम
द्वाः । तदेतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्नाः । अयमा-
६३ वसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

स जातो भूतान्यभिव्यैख्यत् । किमिहान्यं वावदिषदिति । स एत-
मेव पुरुषं ब्रह्म ततमपश्यत् । इदमदर्शमिती३ ॥ १३ ॥

६६ तस्मादिदन्द्रो नाम । इदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्र
इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि
देवाः ॥ १४ ॥

इत्यैतरेयोपनिषद्यात्मषट्के तृतीयः खण्डः ।



No 21

Taittirīyopaniṣad II 1–7

अथ ब्रह्मानन्दवल्ली

हरिः ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः॥

ॐ ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता ।

सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् सह ।
ब्रह्मणा विपश्चिता । इति ॥

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः ।
६ वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः । स वा एष पुरुषोऽन्नरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा ।
१२ इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

इति प्रथमः खण्डः ।

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । १५ अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं १८ तदुच्यते । इति ।

एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । २१ आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येषः श्लोको भवति ॥ २ ॥

इति द्वितीय खण्डः ।

प्राणं देवा अनुप्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूता- नामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये २४ प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । इति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् प्राण- २७ मयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजु- रेव शिरः । ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । ३० अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ३ ॥

इति तृतीय खण्डः ।

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो ३३ विद्वान् । न बिभेति कदाचन । इति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनो- मयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष

३६ पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ४ ॥

इति चतुर्थः खण्डः ।

३९ विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान् कामान् समश्नुते ॥ इति ॥

४२ तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञान-मयात् । अन्योऽन्तर आत्मानन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रिय-

४५ मेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ ५ ॥

इति पञ्चमः खण्ड. ।

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् ।
४८ अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुः ॥ इति ॥
तस्यैष एव शारीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः ।
उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती ३ ।
५१ आहो विद्वानमुं लोकं प्रेत्य । कश्चित् समश्नुता ३ उ ॥

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्त-प्त्वा । इदं सर्वमसृजत । यदिदं किं च । तत् सृष्ट्वा । तदेवानुप्राविशत् ।

५४ तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किं च । तत् सत्यमित्याचक्षते । तदप्येष श्लोको

५७ भवति ॥ ६ ॥

इति षष्ठः खण्डः ।

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् सुकृतमुच्यते । इति ।

यद्वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥

इति सप्तमः खण्डः ।

No. 22 

Nirukta I 12-18

इतीमानि चत्वारि पदजातान्यनुक्रान्तानि नामाख्याते चोपसर्गनिपाताश्च ॥ १ ॥

तत्र नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च ॥ २ ॥
न सर्वाणीति गार्ग्यो वैयाकरणानां चैके ॥ ३ ॥

तद्यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेनान्वितौ स्याताम्, संविज्ञातानि तानि । यथा गौरश्वः पुरुषो हस्तीति ॥ ४ ॥

अथ चेत् सर्वाण्याख्यातजानि नामानि स्युः, यः कश्च तत् कर्म कुर्यात् सर्वं तत् सत्त्वं तथाचक्षीरन् । यः कश्चाध्वानमश्नुवीत, अश्वः स वचनीयः स्यात् । यत् किंचित् तृन्द्यात्, तृणं तत् ॥ ५ ॥

अथापि चेत् सर्वाण्याख्यातजानि नामानि स्युः, यावद्भिर्भावैः संप्रयुज्येत तावद्भ्यो नामधेयप्रतिलम्भः स्यात् । तत्रैवं स्थूणा दरशया वा सञ्जनी च स्यात् ॥ ६ ॥ १२ ॥

[इति यास्कप्रणीते निरुक्ते प्रथमाध्याये द्वादशः खण्डः ।]

अथापि य एषा न्यायवान् कार्मनामिक संस्कारो यथा चापि प्रतीतार्थानि स्युस्तथैनान्याचक्षीरन् । पुरुष पुरिशय इत्याचक्षीरन्,
१५ अष्टेत्यश्वम्, तर्दनमिति तृणम् ॥ १ ॥

अथापि निष्पन्नेऽभिव्याहारेऽभिविचारयन्ति। प्रथनात् पृथिवीत्याहु। क एनामप्रथयिष्यत् किमाधारश्चेति ॥ २ ॥

१८ अथानन्वितेऽर्थेऽप्रादेशिके विकारे पदेभ्य पदेतरार्धान् सचस्कार शाकटायन । एते कारित च यकारादिं चान्तकरणमस्ते शुद्ध च सकारादिं च ॥ ३ ॥

२१ अथापि सत्त्वपूर्वो भाव इत्याहु । अपरस्माद्भावात् पूर्वस्य प्रदेशो नोपपद्यते । इति ।

किमाधारश्चेति—अथ वै दर्शनेन पृथुरप्रथिता चेदप्यन्यैः । अथाप्येवं ३६
सर्व एव दृष्टप्रवादा उपालभ्यन्ते ॥ ५ ॥

यथो एतत् पदेभ्यः पदेतरार्धान् सचस्कारेति—योऽनन्वितेऽर्थे सच-
स्कार स तेन गर्ह्यः । सैषा पुरुषगर्हा न शास्त्रगर्हा इति ॥ ६ ॥ ३९

यथो एतदपरस्माद् भावात् पूर्वस्य प्रदेशो नोपपद्यत इति—पश्यामः
पूर्वोत्पन्नाना सत्त्वानामपरस्माद् भावान्नामधेयप्रतिलम्भमेकेषा नैके-
षाम् । यथा बिल्वादो लम्बचूडक इति । बिल्व भरणाद्वा ४२
भेदनाद्वा ॥ ७ ॥ १४ ॥

[इति यास्कप्रणीते निरुक्ते प्रथमाध्याये चतुर्दशः खण्ड ।]

अथापीदमन्तरेण मन्त्रेष्वर्थप्रत्ययो न विद्यते । अर्थमप्रतियतो
नात्यन्त स्वरसंस्कारोद्देश । तदिद विद्यास्थान व्याकरणस्य कार्त्स्न्यं ४५
स्वार्थसाधक च ॥ १ ॥

यदि मन्त्रार्थप्रत्ययाय, अनर्थक भवतीति कौत्सः । अनर्थका हि
मन्त्राः ॥ २ ॥ ४८

तदेतेनोपेक्षितव्यम् ॥ ३ ॥

नियतवाचोयुक्तयो नियतानुपूर्व्या भवन्ति ॥ ४ ॥

अथापि ब्राह्मणेन रूपसपन्ना विधीयन्ते । उरु प्रथस्वेति प्रथयति । ५१
प्रोहाणीति प्रोहति ॥ ५ ॥

अथाप्यनुपपन्नार्था भवन्ति । ओषधे त्रायस्वैनम्, स्वधिते मैन
हिंसी —इत्याह हिंसन् ॥ ६ ॥ ५४

अथापि विप्रतिषिद्धार्था भवन्ति । एक एव रुद्रोऽवतस्थे न द्वितीयः।
असख्याता सहस्राणि ये रुद्रा अधि भूम्याम् । अशत्रुरिन्द्र जज्ञिषे ।
शत सेना अजयत् साकमिन्द्र । इति ॥ ७ ॥ ५७

अथापि जानन्त संप्रेष्यति ।अग्नये समिध्यमानायानुब्रूहीति ॥ ८ ॥

अथाप्याह । अदिति सर्वमिति । अदितिर्द्यौरदितिरन्तरिक्षम् । तदु
६० परिष्टाद् व्याख्यास्याम ॥ ९ ॥

अथाप्यविस्पष्टार्था भवन्ति । अम्यक्, यादृश्मिन्, जारयायि, काणुका इति ॥ १० ॥ १५ ॥

[इति यास्कप्रणीते निरुक्ते प्रथमाध्याये पञ्चदश खण्ड ।]

६१ अर्थवन्त शब्दसामान्यात् ॥ १ ॥

एतद्वै यज्ञस्य समृद्धं यद्रूपसमृद्धं यत् कर्म क्रियमाणमृग् यजुर्वाभिवदतीति च ब्राह्मणम् ॥ २ ॥

६६ क्रीळन्तौ पुत्रैर्नप्तृभिरिति ॥ ३ ॥

यथो एतन्नियतवाचोयुक्तयो नियतानुपूर्व्या भवन्तीति-लौकिकेष्वप्येतत् । यथा इन्द्राग्नी पितापुत्राविति ॥ ४ ॥

६९ यथो एतद् ब्राह्मणेन रूपसपन्ना विधीयन्त इति-उदितानुवाद स भवति ॥ ५ ॥

[इति यास्कप्रणीते निरुक्ते प्रथमाध्याये षोडश खण्ड ।]

अथापीदमन्तरेण पदविभागो न विद्यते ॥ १ ॥

अवसाय पद्वते रुद्र मृड । इति पद्वदवस गाव पथ्यदनम् । अवतेर्गत्यर्थस्यासो नामकरण । तस्मान्नावगृह्णन्ति । अवसायाश्वान् । ८४ इति स्यतिरुपसृष्टो विमोचने । तस्मादवगृह्णन्ति ॥ २ ॥

दूतो निर्ऋत्या इदमाजगाम । इति पञ्चम्यर्थप्रेक्षा वा षष्ठ्यर्थप्रेक्षा वा आ कारान्तम् । परो निर्ऋत्या आचक्ष्व । इति चतुर्थ्यर्थ-८७ प्रेक्षैकारान्तम् ॥ ३ ॥

पर सनिकर्ष संहिता । पदप्रकृति संहिता । पदप्रकृतीनि सर्व-चरणाना पार्षदानि ॥ ४ ॥ ९०

अथापि याज्ञे दैवतेन बहव प्रदेशा भवन्ति । तदेतेनोपेक्षितव्यम् । ते चेद् ब्रूयुर्लिङ्गज्ञा अत्र स्म इति । इन्द्र न त्वा शवसा देवता वायु पृणन्ति—इति वायुलिङ्ग चेन्द्रलिङ्ग चाग्नेये मन्त्रे । अग्निरिव मन्यो ९३ त्विषित सहस्व—इति तथाग्निर्मान्यवे मन्त्रे । त्विषितो ज्वलित । त्विषिरित्यप्यस्य दीप्तिनाम भवति ॥ ५ ॥ १७ ॥

[इति यास्कप्रणीते निरुक्ते प्रथमाध्याये सप्तदश खण्ड ।]

अथापि ज्ञानप्रशसा भवति, अज्ञाननिन्दा च । ९६

स्थाणुरय भारहार किलाभूदधीत्य वेद न विजानाति योऽर्थम् ।
योऽर्थज्ञ इत् सकल भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥

यद् गृहीतमविज्ञात निगदेनैव शब्द्यते । ९९
अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥

स्थाणुस्तिष्ठते । अर्थोऽर्तेररणस्थो वा ॥ १ ॥ १८ ॥

[इति यास्कप्रणीते निरुक्ते प्रथमाध्याये अष्टादश खण्ड:]

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दैवत काण्डम्।

अथ सप्तमोऽध्याय ।

अथातो दैवतम् ॥ १ ॥

तद्यानि नामानि प्राधान्यस्तुतीना देवताना तद्दैवतमित्याचक्षते ॥ २ ॥

३ सैषा देवतोपपरीक्षा ॥ ३ ॥

यत्काम ऋषिर्यस्या देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्देवत स मन्त्रो भवति ॥ ४ ॥

६ तास्त्रिविधा ऋच । परोक्षकृता प्रत्यक्षकृता आध्यात्मिक्यश्च ॥५॥

तत्र परोक्षकृता सर्वाभिर्नामविभक्तिभिर्युज्यन्ते, प्रथमपुरुषैश्चाख्यातस्य ॥ ६ ॥ १ ॥

[इति यास्कप्रणीते निरुक्ते सप्तमाध्याये प्रथम खण्ड ।]

९ इन्द्रो॑ दि॒व इन्द्र॑ ईशे पृथि॒व्या (ऋग्वेद १० ८९ १०) ।
इन्द्र॒मिद् गा॒थिनो॑ बृ॒हत् (ऋग्वेद १ ७ १) ।
इन्द्रे॑णैते तृत्स॑वो वेवि॑षाणा (ऋग्वेद ७ १८ १५) ।
१२ इन्द्रा॑य॒ साम॑ गायत (ऋग्वेद ८ ९८ १) ।
नेन्द्रा॑दृ॒ते प॑वते॒ धाम॒ कि॒ञ्चन (ऋग्वेद ९ ६९ ६) ।
इन्द्र॑स्य॒ नु वी॒र्याणि॒ प्र वो॑चम् (ऋग्वेद १ ३२ १) ।
१५ इन्द्रे कामा अयसत । इति ॥ १ ॥
अथ प्रत्यक्षकृता मध्यमपुरुषयोगास्त्वमिति चैतेन सर्वनाम्ना ॥२॥
त्वमि॑न्द्र॒ बला॒दधि॑ (ऋग्वेद १० १५३ २) ।
१८ वि न॑ इन्द्र॒ मृधो॑ जहि (ऋग्वेद १० १५२ ४) । इति ॥ ३ ॥
अथापि प्रत्यक्षकृता स्तोतारो भवन्ति परोक्षकृतानि स्तोतव्यानि ।
मा चि॑द॒न्यद्वि श॑सत (ऋग्वेद ८ १ १) ।

कण्वा अभि प्रगायत (ऋग्वेद १. ३७. १)। २१
उपप्रेत कुशिकाश्चेतयध्वम् (ऋग्वेद ३. ५३. ११) । इति ॥४॥
अथाध्यात्मिक्य उत्तमपुरुषयोगा अहमिति चैतेन सर्वनाम्ना ॥५॥
यथैतदिन्द्रो वैकुण्ठो लवसूक्तं वागाम्भृणीयमिति ॥ ६ ॥ २ ॥ २४

[इति यास्कप्रणीते निरुक्ते सप्तमाध्याये द्वितीयः खण्डः ।]

परोक्षकृताः प्रत्यक्षकृताश्च मन्त्रा भूयिष्ठा अल्पश आध्यात्मिक्यः ॥१॥

अथापि स्तुतिरेव भवति नाशीर्वादः । इन्द्रस्य नु वीर्याणि प्रवोचम्-इति यथैतस्मिन् सूक्ते (ऋग्वेद १. ३२) ॥ २ ॥ २७

अथाप्याशीरेव न स्तुतिः । सुचक्षा अहमक्षीभ्यां सुवर्चा मुखेन सुश्रुत् कर्णाभ्यां भूयासम्-इति । तदेतद्बहुलमाध्वर्यवे याज्ञेषु च मन्त्रेषु ॥ ३ ॥ ३०

अथापि शपथाभिशापौ । अद्या मुरीय यदि यातुधानो अस्मि...। अधा स वीरैर्दशभिर्वियूयाः ... ... (ऋग्वेद ७. १०४. १५)। इति ॥ ४ ॥ ३३

अथापि कस्यचिद्भावस्याचिख्यासा । न मृत्युरासीदमृतं न तर्हि (ऋग्वेद १०. १२९. २) । तम आसीत्तमसा गूळ्हमग्रे (ऋग्वेद १०. १२९. ३) ॥ ५ ॥ ३६

अथापि परिदेवना कस्माच्चिद् भावात् । सुदेवो अद्य प्रपतेदनावृत् (ऋग्वेद १०. ९५. १४) । न विजानामि यदि वेदमस्मि (ऋग्वेद १. १६४. ३७) । इति ॥ ६ ॥ ३९

अथापि निन्दाप्रशंसे । केवलाघो भवति केवलादी (ऋग्वेद १०. ११७. ६) । भोजस्येदं पुष्करिणीव वेश्म (ऋग्वेद १०. १०७. १०) । इति । एवमक्षसूक्ते द्यूतनिन्दा च कृषिप्रशंसा च ॥ ७ ॥ ४२

एवमुच्चावचैरभिप्रायैर्ऋषीणां मन्त्रदृष्टयो भवन्ति ॥ ८ ॥ ३ ॥

[इति यास्कप्रणीते निरुक्ते सप्तमाध्याये तृतीयः खण्डः ।]

तयोऽनादिष्टदेवता मन्त्रास्तेषु देवतोपपरीक्षा ॥ १ ॥

४५ यद्देवत स यज्ञो यज्ञाङ्ग वा तद्देवता भवन्ति ॥ २ ॥

अथान्यत्र यज्ञात् प्राजापत्य इति याज्ञिका ॥ ३ ॥

नाराशसा इति नैरुक्ता ॥ ४ ॥

४८ अपि वा सा कामदेवता स्यात् ॥ ५ ॥

प्रायोदेवता वा । अस्ति ह्याचारो बहुल लोके देवदेवत्यमतिथिदेवत्य पितृदेवत्यम् ॥ ६ ॥

५१ याज्ञदैवतो मन्त्र इत्यपि ह्यदेवता देवतावत् स्तूयन्ते यथा अश्वप्रभृतीन्योषधिपर्यन्तानि ॥ ७ ॥

अथाप्यष्टौ द्वन्द्वानि ॥ स न मन्येतागन्तूनिवार्थान् देवतानाम् । ५४ प्रत्यक्षदृश्यमेतद्भवति । माहाभाग्याद्देवताया एक एवात्मा बहुधा स्तूयते ॥ ८ ॥

एकस्यात्मनो अन्ये देवा प्रत्यङ्गानि भवन्ति ॥ ९ ॥

५७ अपि च सत्त्वाना प्रकृतिभूमभिर्ऋषय स्तुवन्तीत्याहु ॥ १० ॥

प्रकृतिसार्वनाम्याच्च ॥ ११ ॥

इतरेतरजन्मानो भवन्तीतरेतरप्रकृतय ॥ १२ ॥

६० कर्मजन्मान ॥ १३ ॥ आत्मजन्मान ॥ १४ ॥

आत्मैवैषा रथो भवति, आत्मा अश्व , आत्मा आयुधम्, आत्मा इषव , आत्मा सर्व देवस्य देवस्य ॥ १५ ॥ ४ ॥

[इति यास्कप्रणीते निरुक्ते सप्तमाध्याये चतुर्थ खण्ड ।]

६३ तिस्र एव देवता इति नैरुक्ता ॥ १ ॥

अग्नि पृथिवीस्थान वायुर्वेन्द्रो वान्तरिक्षस्थान ,सूर्यो द्युस्थान ॥२॥

तासा माहाभाग्यादेकैकस्या अपि बहूनि नामधेयानि भवन्ति ॥३॥

६६ अपि वा कर्मपृथक्त्वात् । यथा होता अध्वर्यु ब्रह्मा उद्गाता इत्यप्येकस्यापि सत ॥ ४ ॥

अपि वा पृथगेव स्युः पृथगपि स्तुतयो भवन्ति ॥ ५ ॥

तथाभिधानानि ॥ ६ ॥ ६६

यथो एतत् कर्मपृथक्त्वादिति—बहवोऽपि विभज्य कर्माणि कुर्युः ॥ ७ ॥

तत्र सस्थानैकत्वं संभोगैकत्वं चोपेक्षणीयम् । यथा पृथिव्या ७२ मनुष्याः पशवो देवा इति स्थानैकत्वं च । संभोगैकत्वं च दृश्यते यथा पृथिव्याः पर्जन्येन वाय्वादित्याभ्यां च संभोगः, अग्निना च इतरस्य लोकस्य ॥ ८ ॥ ७५

तत्रैतन्नरराष्ट्रमिव ॥ ९ ॥ ५ ॥

[इति यास्कप्रणीते निरुक्ते सप्तमाध्याये पञ्चमः खण्डः ।]

अथाकारचिन्तनं देवानाम् ॥ १ ॥

पुरुषविधाः स्युरित्येकम् ॥ २ ॥ ७८

चेतनावद्धि स्तुतयो भवन्ति ॥ ३ ॥ तथाभिधानानि ॥ ४ ॥

अथापि पौरुषविधिकैरङ्गैः संस्तूयन्ते । ऋष्वा त इन्द्र स्थविरस्य बाहू (ऋग्वेद ६ ४७ ८) । यत् संगृभ्णा मघवन् काशिरित्ते ८१ (ऋग्वेद ३ ३० ५) ॥ ५ ॥

अथापि पौरुषविधिकैर्द्रव्यसंयोगैः । आ द्वाभ्यां हरिभ्यामिन्द्र याहि (ऋग्वेद २ १८ ४) । कल्याणीर्जाया सुरणं गृहे ते ८४ (ऋग्वेद ३. ५३ ६) ॥ ६ ॥

अथापि पौरुषविधिकैः कर्मभिः । अद्धीन्द्र पिब च प्रस्थितस्य (ऋग्वेद १०. ११६ २) । आश्रुत्कर्ण श्रुधी हवम् (ऋग्वेद १ ८७ १० ९) ॥ ७ ॥ ६ ॥

[इति यास्कप्रणीते निरुक्ते सप्तमाध्याये षष्ठः खण्डः ।]

अपुरुषविधाः स्युरित्यपरम् ॥ १ ॥

अपि तु यद् दृश्यते, अपुरुषविधं तत् । यथा अग्निर्वायुरादित्यः ९० पृथिवी चन्द्रमा इति ॥ २ ॥

यथो एतच्चेतनावद्धि स्तुतयो भवन्तीति—अचेतनान्यप्येवं स्तूयन्ते
१३ यथाक्षप्रभृतीन्योषधिपर्यन्तानि ॥ ३ ॥

यथो एतत् पौरुषविधिकैरङ्गैः संस्तूयन्त इति—अचेतनेष्वप्येतद्
भवति । अभिक्रन्दन्ति हरितेभिरासभिः (ऋग्वेद १०. ९४. २)
१६ इति ग्रावस्तुतिः ॥ ४ ॥

यथो एतत् पौरुषविधिकैर्द्रव्यसंयोगैरिति—एतदपि तादृशमेव ।
सुखं रथं युयुजे सिन्धुरश्विनम् (ऋग्वेद १०. ७५. ९) इति नदी-
१९ स्तुतिः ॥ ५ ॥

यथो एतत् पौरुषविधिकैः कर्मसंयोगैरिति—एतदपि तादृशमेव ।
होतुश्चित् पूर्वे हविरद्यमाशत (ऋग्वेद १०. ९४. २) इति ग्राव-
२२ स्तुतिरेव ॥ ६ ॥

निष्कारणो धर्मः षडङ्गो वेदोऽध्येयो ज्ञेय इति । प्रधानं च षट्स्वङ्गेषु व्याकरणं प्रधाने च कृतो यत्नः फलवान् भवति ॥ लघ्वर्थं चाध्येयं व्याकरणम् । ब्राह्मणेनावश्यं शब्दा ज्ञेया इति । न चान्तरेण व्याकरणं लघुनोपायेन शब्दाः शक्या ज्ञातुम् ॥ असंदेहार्थं चाध्येयं व्याकरणम् । याज्ञिकाः पठन्ति । स्थूलपृषतीमाग्निवारुणीमनड्वाहीमालभेतेति । तस्यां संदेहः स्थूला चासौ पृषती च स्थूलपृषती स्थूलानि पृषन्ति यस्याः सा स्थूलपृषतीति । तां नावैयाकरणः स्वरतोऽध्यवस्यति । यदि पूर्वपदप्रकृतिस्वरत्वं ततो बहुव्रीहिः । अथान्तोदात्तत्वं ततस्तत्पुरुष इति ॥

इमानि च भूयः शब्दानुशासनस्य प्रयोजनानि । तेऽसुराः । दुष्टः शब्दः । यदधीतम् । यस्तु प्रयुङ्क्ते । अविद्वांसः । विभक्तिं कुर्वन्ति । यो वा इमाम् । चत्वारि । उत त्वः । सक्तुमिव । सारस्वतीम् । दशम्यां पुत्रस्य । सुदेवो असि वरुणेति ॥

तेऽसुराः । तेऽसुरा हेलयो हेलय इति कुर्वन्तः पराबभूवुः । तस्माद्ब्राह्मणेन न म्लेच्छितवै नापभाषितवै । म्लेच्छो ह वा एष यदपशब्दः । म्लेच्छा मा भूमेत्यध्येयं व्याकरणम् ॥ तेऽसुराः ॥

दुष्टः शब्दः ।

दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्या प्रयुक्तो न तमर्थमाह ।
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधादिति ॥

दुष्टाञ्शब्दान् मा प्रयुक्ष्महीत्यध्येयं व्याकरणम् ॥ दुष्टः शब्दः ॥

यदधीतम् ।

यदधीतमविज्ञातं निगदेनैव शब्द्यते ।
अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥

तस्मादविज्ञातार्थमनर्थकं माधिगीष्महीत्यध्येयं व्याकरणम् ॥ यदधीतम् ॥

यस्तु प्रयुङ्क्ते ।

यस्तु प्रयुङ्क्ते कुशलो विशेषे शब्दान् यथावद्व्यवहारकाले ।

३३ सोऽनन्तमाप्नोति जयं परत्र वाग्योगविद्दुष्यति चापशब्दैः ॥

कः । वाग्योगविदेव । कुत एतत् । यो हि शब्दाञ्जानात्यपशब्दानप्यसौ जानाति । यथैव हि शब्दज्ञाने धर्म एवमपशब्दज्ञानेऽप्य ३६ धर्मः । अथवा भूयानधर्मः प्राप्नोति भूयांसोऽपशब्दा अल्पीयांसः शब्दाः । एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः । तद्यथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोतलिकेत्येवमादयोऽपभ्रंशाः । अथ ३९ योऽवाग्योगवित् । अज्ञानं तस्य शरणम् ॥ विषम उपन्यासः । नात्यन्तायाज्ञानं शरणं भवितुमर्हति । यो ह्यजानन् वै ब्राह्मणं हन्यात् सुरां वा पिबेत् सोऽपि मन्ये पतितः स्यात् । एवं तर्हि सोऽनन्तमा ४२ प्नोति जयं परत्र वाग्योगविद्दुष्यति चापशब्दैः । कः । अवाग्योगविदेव । अथ यो वाग्योगवित् । विज्ञानं तस्य शरणम् ॥ क्व पुनरिदं पठितम् । भ्राजा नाम श्लोकाः । किं च भोः श्लोका अपि प्रमाणम् । किं ४५ चातः । यदि प्रमाणमयमपि श्लोकः प्रमाणं भवितुमर्हति ।

यदुदुम्बरवर्णानां घटीनां मण्डलं महत् ।
पीतं न गमयेत् स्वर्गं किं तत् क्रतुगतं नयेदिति ॥

४८ प्रमत्तगीत एष तत्रभवतो यस्त्वप्रमत्तगीतस्तत्प्रमाणम् ॥यस्तु प्रयुङ्क्ते॥

अविद्वांसः ।

अविद्वांसः प्रत्यभिवादे नाम्नो ये न प्लुतिं विदुः ।

५१ कामं तेषु तु विप्रोष्य स्त्रीष्विवायमहं वदेत् ॥
अभिवादे स्त्रीवन्मा भूमेत्यध्येयं व्याकरणम् ॥ अविद्वांसः ॥

विभक्तिं कुर्वन्ति । याज्ञिकाः पठन्ति । प्रयाजाः सविभक्तिकाः ५४ कार्या इति । न चान्तरेण व्याकरणं प्रयाजाः सविभक्तिकाः शक्याः कर्तुम् ॥ विभक्तिं कुर्वन्ति ॥

यो वा इमाम् । यो वा इमा पदशः स्वरशोऽक्षरशो वाच विदधाति स आर्त्विजीनः । आर्त्विजीनाः स्यामेत्यध्येयं व्याकरणम् ॥५७
यो वा इमाम् ॥

चत्वारि ।

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य।६०
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आविवेशेति ।

चत्वारि शृङ्गाणि चत्वारि पदजातानि नामाख्यातोपसर्गनिपाताश्च । त्रयो अस्य पादास्त्रयः काला भूतभविष्यद्वर्तमानाः । द्वे शीर्षे द्वौ शब्दा-६३
त्मानौ नित्यः कार्यश्च । सप्त हस्तासो अस्य सप्त विभक्तयः । त्रिधा बद्धस्त्रिषु स्थानेषु बद्ध उरसि कण्ठे शिरसीति । वृषभो वर्षणात् । रोरवीति शब्दं करोति । कुत एतत् । रौतिः शब्दकर्मा । महो देवो ६६
मर्त्याँ आविवेशेति । महान् देवः शब्दः । मर्त्या मरणधर्माणो मनुष्याः । ताना‌विवेश । महता देवेन नः साम्य यथा स्यादित्यध्येय व्याकरणम्॥

अपर आह । ६९

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीय वाचो मनुष्या वदन्ति ॥

चत्वारि वाक्परिमिता पदानि चत्वारि पदजातानि नामाख्यातोपस-७२
र्गनिपाताश्च । तानि विदुर्ब्राह्मणा ये मनीषिणः । मनस ईषिणो मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति । गुहायां त्रीणि निहितानि नेङ्गयन्ति । न चेष्टन्ते । न निमिषन्तीत्यर्थः । तुरीयं वाचो मनुष्या ७५
वदन्ति । तुरीय ह वा एतद्वाचो यन्मनुष्येषु वर्तते । चतुर्थमित्यर्थः ॥
चत्वारि ॥

उत त्वः । ७८

उत त्व‍ः पश्यन्न ददर्श वाचमुत त्व‍ः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं विसस्रे जायेव पत्य उशती सुवासा. ॥

८३ अपि खल्वेकः पश्यन्नपि न पश्यति वाचम् । अपि खल्वेकः शृण्वन्नपि न शृणोत्येनाम् । अविद्वांसमाहार्धम् । उतो त्वस्मै तन्वं विसस्रे । तनुं विवृणुते । जायेव पत्य उशती सुवासाः । जायेव पत्ये कामय-
८४ माना सुवासाः स्वमात्मानं विवृणुत एवं वाग् वाग्विदे स्वात्मानं विवृणुते । वाङ् नो विवृणुयादात्मानमित्यध्येयं व्याकरणम् ॥ उत त्वः ॥

सक्तुमिव ।

८७ सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत ।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि ॥

सक्तुः सचतेर्दुर्धावो भवति । कसतेर्वा विपरीताद्विकसितो भवति ।
९० तितउ परिपवनं भवति ततवद्वा तुन्नवद्वा । धीरा ध्यानवन्तो मनसा प्रज्ञानेन वाचमक्रत वाचमकृषत । अत्रा सखायः सख्यानि जानते । अत्र सखायः सन्तः सख्यानि जानते । सायुज्यानि जानते । क ।
९३ य एष दुर्गो मार्ग एकगम्यो वाग्विषयः । के पुनस्ते । वैयाकरणाः । कुत एतत् । भद्रैषां लक्ष्मीर्निहिताधि वाचि । एषां वाचि भद्रा लक्ष्मीर्निहिता भवति । लक्ष्मीर्लक्षणाद्भासनात् परिवृढा भवति ॥
९६ सक्तुमिव ॥

सारस्वतीम् । याज्ञिकाः पठन्ति । आहिताग्निरपशब्दं प्रयुज्य प्रायश्चित्तीयां सारस्वतीमिष्टिं निर्वपेदिति । प्रायश्चित्तीया मा भूमेत्यध्येयं
९९ व्याकरणम् ॥ सारस्वतीम् ॥

दशम्यां पुत्रस्य । याज्ञिकाः पठन्ति । दशम्युत्तरकालं पुत्रस्य जातस्य नाम विदध्याद्घोषवदाद्यन्तरन्तःस्थमवृद्धं त्रिपुरुषानूकमनरि-
२ प्रतिष्ठितं तद्धि प्रतिष्ठिततमं भवति द्व्यक्षरं चतुरक्षरं वा नाम कृतं कुर्यान्न तद्धितमिति । न चान्तरेण व्याकरणं कृतस्तद्धिता वा शक्या विज्ञातुम् ॥ दशम्यां पुत्रस्य ॥

३ सुदेवो असि ।

सुदेवो असि वरुण यस्य ते सप्त सिन्धव ।
अनुक्षरन्ति काकुद सूर्म्यं सुषिरामिव ॥

सुदेवो असि वरुण सत्यदेवो ऽसि यस्य ते सप्त सिन्धव सप्त ८
विभक्तयोऽनुक्षरन्ति काकुदम् । काकुद तालु । काकुर्जिह्वा सास्मि-
न्नुद्यत इति काकुदम् । सूर्म्यं सुषिरामिव । तद्यथा शोभनामूर्मिं सुषि-
रामग्निरन्त. प्रविश्य दहत्येव तव सप्त सिन्धव. सप्त विभक्तयस्ताल्व- ११
नुक्षरन्ति । तेनासि सत्यदेव । सत्यदेवा स्यामेत्यध्येय व्याकरणम् ॥
सुदेवो असि ॥

किं पुनरिद व्याकरणमेवाधिजिगास।नेभ्य प्रयोजनमन्वाख्यायते १४
न पुनरन्यदपि किंचित् । ओमित्युक्त्वा वृत्तान्तश शमित्येवमादीञ्छ-
ब्दान् पठन्ति ॥ पुराकल्प एतदासीत् । संस्कारोत्तरकाल ब्राह्मणा व्याक-
रण स्माधीयते । तेभ्यस्तत्र स्थानकरणनादानुप्रदानज्ञेभ्यो वैदिका १७
शब्दा उपदिश्यन्ते । तदद्यत्वे न तथा । वेदमधीत्य त्वरिता वक्तारो
भवन्ति । |

वेदान्नो वैदिका शब्दा सिद्धा लोकाच्च लौकिका । २०

अनर्थक व्याकरणमिति । तेभ्य एव विप्रतिपन्नबुद्धिभ्योऽध्येतृभ्य
आचार्य इद शास्त्रमन्वाचष्टे । इमानि प्रयोजनान्यध्येय व्याकरणमिति ॥ |

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कथ पुनर्ज्ञायते सिद्ध शब्दोऽर्थ सम्बन्धश्चेति । लोकत ।
यल्लोकेऽर्थमर्थमुपादाय शब्दान्प्रयुञ्जते नैषा निर्वृत्तौ यत्न कुर्वन्ति ।
ये पुन कार्या भावा निर्वृत्तौ तावत्तेषा यत्न क्रियते । तद्यथा । घटेन ३
कार्यं करिष्यन् कुम्भकारकुल गत्वाह कुरु घट कार्यमनेन करिष्यामीति ।
न तद्वच्छब्दान् प्रयोक्ष्यमाणो वैयाकरणकुल गत्वाह कुरु शब्दान् प्रयोक्ष्य

६ इति । तावत्येवार्थमर्थमुपादाय शब्दान् प्रयुञ्जते ॥ यदि तर्हि लोक एषु प्रमाण किं शास्त्रेण क्रियते ।

लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियमो

लोकतोऽर्थप्रयुक्ते शब्दप्रयोगे शास्त्रेण धर्मनियम क्रियते । ५ किमिदं धर्मनियम इति । धर्माय नियमो धर्मनियम. । धर्मार्थो वा नियमो धर्मनियम. । धर्मप्रयोजनो वा नियमो धर्मनियमः ।

अस्त्यप्रयुक्तः । सन्ति वै शब्दा अप्रयुक्ताः । तद्यथा । ऊष तेर चक्र पेचेति । किमतो यत्सन्त्यप्रयुक्ताः । प्रयोगाद्धि भवाञ्शब्दानां ३० साधुत्वमध्यवस्यति य इदानीमप्रयुक्ता नामी साधवः स्युः । इदं विप्रतिषिद्धं यदुच्यते सन्ति वै शब्दा अप्रयुक्ता इति । यदि सन्ति नाप्रयुक्ता अथाप्रयुक्ता न सन्ति सन्ति चाप्रयुक्ताश्चेति विप्रतिषिद्धम् । ३३ प्रयुञ्जान एव खलु भवानाह सन्ति शब्दा अप्रयुक्ता इति । कश्चेदानीमन्यो भवज्जातीयकः पुरुषः शब्दानां प्रयोगे साधुः स्यात् ॥ नैतद्विप्रतिषिद्धम् । सन्तीति तावद् ब्रूमो यदेताञ्शास्त्रविदः शास्त्रेणानुविदधते । ३६ अप्रयुक्ता इति ब्रूमो यल्लोकेऽप्रयुक्ता इति । यदप्युच्यते कश्चेदानीमन्यो भवज्जातीयकः पुरुषः शब्दानां प्रयोगे साधुः स्यादिति न ब्रूमोऽस्माभिरप्रयुक्ता इति । किं तर्हि । लोकेऽप्रयुक्ता इति । ननु च ३९ भवानप्यभ्यन्तरो लोके । अभ्यन्तरोऽहं लोके न त्वहं लोकः ॥

अस्त्यप्रयुक्त इति चेन्नार्थे शब्दप्रयोगात् ॥ २ ॥

अस्त्यप्रयुक्त इति चेत्तन्न । किं कारणम् । अर्थे शब्दप्रयोगात् । अर्थे शब्दाः प्रयुज्यन्ते । सन्ति चैषां शब्दानामर्था येष्वर्थेषु प्रयुज्यन्ते ॥ ४२

अप्रयोगः प्रयोगान्यत्वात् ॥ ३ ॥

अप्रयोगः खल्वेषां शब्दानां न्याय्यः । कुतः । प्रयोगान्यत्वात् । यदेतेषां शब्दानामर्थेऽन्याञ्शब्दान् प्रयुञ्जते । तद्यथा । ऊषेत्यस्य शब्दस्यार्थे क्व यूयमुषिताः । तेरेत्यस्यार्थे किं यूयं तीर्णाः । चक्रेत्यस्यार्थे ४५ किं यूयं कृतवन्तः । पेचेत्यस्यार्थे किं यूयं पक्ववन्त इति ॥

अप्रयुक्ते दीर्घसत्त्रवत् ॥ ४ ॥

यद्यप्यप्रयुक्ता अवश्यं दीर्घसत्त्रवल्लक्षणेनानुविधेयाः । तद्यथा । दीर्घसत्त्राणि वार्षशतिकानि वार्षसहस्रिकाणि च न चाद्यत्वे कश्चिदपि ४८ व्यवहरति केवलमृषिसंप्रदायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेणानुविदधते ॥

सर्वे देशान्तरे ॥ ५ ॥

५१ सर्वे खल्वप्येते शब्दा देशान्तरे प्रयुज्यन्ते । न चैत उपलभ्यन्ते । उपलब्धौ यत्न क्रियता महान् हि शब्दस्य प्रयोगविषय । सप्तद्वीपा वसुमती त्रयो लोकाश्चत्वारो वेदा साङ्गा सरहस्या बहुधा विभिन्ना ५४ एकशतमध्वर्युशाखा सहस्रवर्त्मा सामवेद एकविंशतिधा बाह्वृच्य नव-धाथर्वणो वेदो वाकोवाक्यमितिहास पुराण वैद्यकमित्येतावाञ्शब्दस्य प्रयोगविषय । एतावन्त शब्दस्य प्रयोगविषयमननुनिशम्य सन्त्यप्र-५७ युक्ता इति वचन केवल साहसमात्रम् ॥ एतस्मिन्नतिमहति शब्दस्य प्रयोगविषये ते ते शब्दास्तत्र तत्र नियतविषया दृश्यन्ते । तद्यथा । शवतिर्गतिकर्मा कम्बोजेष्वेव भाषितो भवति विकार एनमार्या भाषन्ते ६० शव इति । हम्मति सुराष्ट्रेषु रहति प्राच्यमध्येषु गमिमेव त्वार्या प्रयुञ्जते । दातिर्लवनार्थे प्राच्येषु दात्रमुदीच्येषु ॥ ये चाप्येते भवतो ऽप्रयुक्ता अभिमता शब्दा एतेषामपि प्रयोगो दृश्यते । क्व । वेदे । ६३ यद्वो रेवती रेवत्य तदूष । यन्मे नर श्रुत्य ब्रह्म चक्र । यत्रा नश्चक्रा जरस तनूनामिति ॥

किं पुन शब्दस्य ज्ञाने धर्म आहोस्वित् प्रयोगे । कश्चात्र विशेष ।

ज्ञाने धर्म इति चेत्तथाधर्म ॥ ६ ॥

६६ ज्ञाने धर्म इति चेत्तथाधर्म प्राप्नोति । यो हि शब्दाञ्जानात्यप-शब्दानप्यसौ जानाति । यथैव शब्दज्ञाने धर्म एवमपशब्दज्ञानेऽप्य-धर्म । अथवा भूयानधर्म प्राप्नोति भूयांसोऽपशब्दा अल्पीयास ६९ शब्दा । एकैकस्य शब्दस्य बहवोऽपभ्रंशा । तद्यथा । गौरित्यस्य गावी गोणी गोता गोपोतलिकेत्येवमादयोऽपभ्रंशा ॥

आचारे नियम ॥ ७ ॥

आचारे पुनर्ऋषिर्नियम वेदयते । तेऽसुरा हेलयो हेलय इति ७२ पराबभूवुरिति ॥ अस्तु तर्हि प्रयोगे ।

प्रयोगे सर्वलोकस्य ॥ ८ ॥

यदि प्रयोगे धर्मः सर्वो लोको ऽभ्युदयेन युज्येत । कश्चेदानी भवतो मत्सरो यदि सर्वो लोको ऽभ्युदयेन युज्येत । न खलु कश्चिन्मत्सर प्रयत्नानर्थक्यं तु भवति । फलवता च नाम यत्नेन भवितव्य न च ७५ प्रयत्न॰ फलाद्व्यतिरेच्य॰ । ननु च ये कृतयत्नास्ते साधीय. शब्दान्प्र- योक्ष्यन्ते त एव साधीयो ऽभ्युदयेन योक्ष्यन्ते । व्यतिरेकोऽपि वै लक्ष्यते । दृश्यन्ते हि कृतप्रयत्नाश्चाप्रवीणा अकृतप्रयत्नाश्च प्रवीणाः । ७८ तत्र फलव्यतिरेकोऽपि स्यात् ॥ एव तर्हि नापि ज्ञान एव धर्मो नापि प्रयोग एव । किं तर्हि ।

शास्त्रपूर्वके प्रयोगेऽभ्युदयस्तत्तुल्यं वेदशब्देन ॥ ९ ॥

शास्त्रपूर्वक य शब्दान् प्रयुङ्क्ते सोऽभ्युदयेन युज्यते । तत्तुल्य वेद- ८१ शब्देन । वेदशब्दा अप्येवमभिवदन्ति । यो ऽग्निष्टोमेन यजते य उ चैनमेव वेद । योऽग्निं नाचिकेत चिनुते य उ चैनमेव वेद ॥ अपर आह । तत्तुल्य वेदशब्देनेति । यथा वेदशब्दा नियमपूर्वमधीता फल- ८४ वन्तो भवन्त्येव य. शास्त्रपूर्वक शब्दान् प्रयुङ्क्ते सोऽभ्युदयेन युज्यत इति ॥ अथवा पुनरस्तु ज्ञान एव धर्म इति । ननु चोक्त ज्ञाने धर्म इति चेत्तथाधर्म इति । नैष दोप. । शब्दप्रमाणका वयम् । यच्छब्द ८७ आह तदस्माक प्रमाणम् । शब्दश्च शब्दज्ञाने धर्ममाह नापशब्दज्ञाने ऽधर्मम् । यच्च पुनरशिष्टाप्रतिषिद्ध नैव तद्दोषाय भवति नाभ्युदयाय । तद्यथा । हिक्कितहसितकण्डूयितानि नैव तद्दोषाय भवन्ति नाप्यभ्युद- ९० याय ॥ अथवाभ्युपाय एवापशब्दज्ञान शब्दज्ञाने । योऽपशब्दाञ्जा- नाति शब्दानप्यसौ जानाति । तदेव ज्ञाने धर्म इति ब्रुवतोऽर्थादा- पन्न भवत्यपशब्दज्ञानपूर्वके शब्दज्ञाने धर्म इति ॥ अथवा कूपखानकव- ९३ देतद्भविष्यति । तद्यथा कूपखानकः कूप खनन् यद्यपि मृदा पांसुभिश्चा- वकीर्णो भवति सोऽप्सु सजातासु तत एव त गुणमासादयति येन स

१६च दोषो निर्हण्यते भूयसा चाभ्युदयेन योगो भवत्येवमिहापि यद्यप्य-
पशब्दज्ञानेऽधर्मस्तथापि यस्त्वसौ शब्दज्ञाने धर्मस्तेन स च दोषो
निर्घानिष्यते भूयसा चाभ्युदयेन योगो भविष्यति ॥ यदप्युच्यत आचारे
११नियम इति याज्ञे कर्मणि स नियम । एव हि श्रूयते । यर्वाणस्त-
र्वाणो नामर्षयो बभूवु प्रत्यक्षधर्माण परापरज्ञा विदितवेदितव्या अधि-
गतयाथातथ्या । ते तत्रभवन्तो यद्वानस्तद्वान इति प्रयोक्तव्ये यर्वाण-
२स्तर्वाण इति प्रयुञ्जते याज्ञे पुन कर्मणि नापभाषन्ते । तै पुनरसुरै-
र्याज्ञे कर्मण्यपभाषित ततस्ते पराभूता. ॥

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तरन्तानुमता चैव प्रादाद्बहुविध वसु ॥ ६३ ॥
अजाविक गवाश्व च शावाश्वाय शशीयसी ।
अर्चि याज्यार्चितौ गत्वा पितापुत्रौ स्वमाश्रमम् ॥ ६४ ॥
अभ्यवादयतामत्रि महर्षि दीप्ततेजसम् ।
शावाश्वस्य मनस्यासीन् मन्त्रस्यादर्शनादहम् ॥ ६५ ॥
न लब्धवानिह कन्या हन्त सर्वाङ्गशोभनाम् ।
अप्यह मन्त्रदर्शी स्या भवेद्धर्षो महान् मम ॥ ६६ ॥
इत्यरण्ये चिन्तयत प्रादुरासीन्मरुद्गण ।
ददर्श सस्थितान् पार्श्वे तुल्यरूपानिवात्मन ॥ ६७ ॥
समानवयसश्चैव मरुतो रुक्मवक्षस ।
तास्तुल्यवयसो दृष्ट्वा देवान् पुरुषविग्रहान् ॥ ६८ ॥
श्यावाश्वो विस्मितोऽपृच्छत् के ष्ठेति मरुतस्तदा ।
ततस्तु मरुतो देवान् रुद्रसूनूनबुध्यत ॥ ६९ ॥

य ईं वहन्त इत्याभिर्बुद्ध्वा तुष्टाव तास्तथा ।
अतिक्रम हि त मेने ऋषिर्विपुलमात्मन. ॥ ७० ॥

यत्र इद्वेव तुष्टाव यच्च के ष्ठेति पृष्टवान् ।
स्तुता स्तुत्या तया प्रीता गच्छन्तः पृश्निमातर· ॥ ७१ ॥

अवमुच्य स्ववक्षेभ्यो रुक्म तस्मै तदा ददु ।
मरुत्सु तु प्रयातेषु श्यावाश्व सुमहायशाः ॥ ७२ ॥

रथवीतेर्दुहितरमगच्छन्मनसा तदा ।
स सद्य ऋषिरात्मान प्रवक्ष्यन् रथवीतये ॥ ७३ ॥

एत मे स्तोममित्याभ्या दौत्ये रात्रीं न्ययोजयत् ।
रथवीतिमपश्यन्तीं संप्रेक्ष्यार्पेण चक्षुषा ॥ ७४ ॥

रम्ये हिमवतः पृष्ठे एष क्षेतीति चाब्रवीत् ।
ऋषेर्नियोगमाज्ञाय देव्या राज्या प्रचोदित ॥ ७५ ॥

आदाय कन्या ता दार्भ्य उपेयायार्चनानराम् ।
पादौ तस्योपसगृह्य स्थित्वा प्रह्व कृताञ्जलि ॥ ७६ ॥

रथवीतिरह दार्भ्य इति नाम शशस च ।
मया सगतिमिच्छन्त त्वा प्रत्याचक्षि यत् पुरा ॥ ७७ ॥

तत् क्षमस्व नमस्तेऽस्तु मा च मे भगवन् क्रुध ।
ऋषे· पुत्र. स्वयमृषि पितासि भगवन् ऋषे ॥ ७८ ॥

हन्त प्रतिगृहाणेमा स्नुषामित्येवमब्रवीत् ।
पाद्यार्घ्यमधुपर्कैश्च पूजयित्वा स्वय नृप ॥ ७९ ॥

शुक्लमश्वशत दत्त्वा अनुजज्ञे गृहान् प्रति ।
शशीयसीं तरन्त च पुरमीढ च पार्थिवम् ॥ ८० ॥

षड्भि. सनदिति स्तुत्वा जगामर्षिरपि क्षयम् ।
अतेन मैत्रावरुणान्येकादश पराणि तु ॥ ८१ ॥

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तदर्थशास्त्रात् ॥ ३१ ॥ (पूर्वपक्षसूत्रम्)

अथ इदानीं किं विवक्षितवचना मन्त्राः, उताविवक्षितवचनाः। किमर्थप्रकाशनेन यागस्योपकुर्वन्ति, उतोच्चारणमात्रेण—इति । यद्युच्चारणमात्रेण तदा न नियोगतो 'बर्हिर्देवसदनं दामि' इत्येष बर्हिर्लवने विनियुज्येत । अभिधानेन चेत्, प्रकरणेन विज्ञाताङ्गभावो नान्यत्रोपकर्तुं शक्नोति इत्यन्तरेणापि वचनं, बर्हिर्लवन एव विनियुज्येत इति । ६

तदेवमवगच्छामः । उच्चारणमात्रेणैवोपकुर्वन्तीति । कुतः । तदर्थशास्त्रात् । यदभिधानसमर्थो मन्त्रः, तत्रैवैनं शास्त्रं निबध्नाति । 'उरुप्रथा उरु प्रथस्व—इति पुरोडाशं प्रथयति' इति । वचनमिदमनर्थकं यदि अर्थाभिधानेनोपकुर्वन्ति । अथोच्चारणमात्रेण ततो वक्तव्यो विनियोगः, उक्तश्च । अतो नार्थाभिधानेन । यथा साक्षः पुरुषः परेण नेनीयते, नूनमक्षिभ्यां न पश्यति इति गम्यते । १२

नन्वर्थवादार्थं भविष्यतीति चेत् । न हि येन विधीयते तस्य वाक्यशेषोऽर्थवाद इत्युक्तम् । न च निरपेक्षेण विहिते अर्थवादेन किंचिदपि प्रयोजनं क्रियते । अतो नार्थवादार्थं वचनम् । १५

तथाश्वादानसमर्था मन्त्रा उदाहरणम् । लिङ्गादेव आदाने प्राप्ता वचनेन विधीयन्ते 'सा चतुर्भिरादत्ते' इति । चतुःसंख्यार्थमिति चेत्, न । समुच्चयशब्दाभावात् । १८

तथा 'इमामगृभ्णन् रशनामृतस्य—इत्यश्वाभिधानीमादत्ते' इत्युदाहरणम् । रशनादाने प्राप्तस्य रशनादान एव शास्त्रं विनियोजकम् । तद् विवक्षितार्थत्वे न घटेत—इति । २१

ननु गर्दभरशना परिसरयास्यति । न शक्नोति परिसख्यातुम् । परिसचक्षाणो हि स्वार्थं च जह्यात् परार्थं न कल्पेत ग्राम च बाधेत ।

२४ तस्मान्न विवक्षितवचना मन्त्रा , अतो न प्रमाण 'बर्हिर्देवसदन दामि' इत्यस्य रूप बर्हिर्लवने विनियोगस्य ॥ ३१ ॥

वाक्यनियमात् ॥ ३२ ॥ (पूर्वपक्षसूत्रम्)

नियतपदक्रमा हि मन्त्रा भवन्ति । 'अग्निर्मूर्द्धा दिवः' इति, न २७ विपर्ययेण । यद्यर्थप्रत्यायनार्था , विपर्ययेणाप्यर्थ प्रतीयते—इति नियमोऽनर्थक स्यात् । अथ उच्चारणविशेषार्था , विपर्यये अन्यदुच्चारणमिति नियम आश्रीयते । तेन यतरस्मिन् पक्षे नियमोऽर्थवान् ३० स नून पक्ष इति । ननु अर्थवत्स्वपि नियमो दृश्यते यथा 'इन्द्राग्नी' इति । युक्त तत्र तत् । विपर्ययेऽर्थप्रत्ययाभावात् ॥ ३२ ॥

बुद्धशास्त्रात् ॥ ३३ ॥ (पूर्वपक्षसूत्रम्)

बुद्धे खल्वपि पाठादर्थे तदभिधानसमर्थो मन्त्रो भवति । 'अग्नीद् ३३ अग्नीन् विहर' इति । स बुद्धे किं बोधयेत् । अथ नु उच्चारणविशेषार्था , बुद्धेऽप्युच्चारणविशेषोऽवकल्प्येतेति । ननु पुनर्वचनात् सस्कारविशेषो भविष्यति । एवमसमत्पक्षमेवाश्रितोऽसि । वचनमुच्चारणम्, तद्धि शक्यते ३६ कर्तुम् । नार्थप्रत्यायनम्, तत् प्रतीतेऽशक्यम् । यथा सोपानत्के पादे द्वितीयामुपानहमशक्यत्वान्नोपादत्ते ॥ ३३ ॥

अविद्यमानवचनात् ॥ ३४ ॥ (पूर्वपक्षसूत्रम्)

यज्ञे साधनभूत प्रकाशयितव्य । न च तादृशोऽर्थोऽस्ति यादृश- ३९ मभिवदन्त्येते मन्त्रा । यथा 'चत्वारि शृङ्गा' इति । न हि चतु शृङ्ग त्रिपाद द्विशिरस्क सप्तहस्त किंचियज्ञसाधनमस्ति । तदनाभिधानार्थं किमभिदध्यात् । उच्चारणार्थे तु अवकल्प्यते । तथा 'मा मा हिंसी' ४२ इत्यसत्यायामपि हिंसाया किमाभिदध्यात् ॥ ३४ ॥

अचेतनेऽर्थबन्धनात् ॥ ३५ ॥ (पूर्वपक्षसूत्रम्)

अचेतनेऽर्थे खल्वर्थं निबध्नन्ति 'ओषधे त्रायस्वैनम्' इति । अभिधानेनोपकुर्वन्त एवंजातीयका ओषधिं पशुत्राणाय प्रतिपादयेयुः, न चासौ अचेतना शक्या प्रतिपादयितुम् । उच्चारणार्थे तु नैष दोषो ४५ भवति । तस्मादुच्चारणार्थाः । 'शृणोत ग्रावाणः' इति चोदाहरणम् ॥ ३५ ॥

अर्थविप्रतिषेधात् ॥ ३६ ॥ (पूर्वपक्षसूत्रम्)

अर्थविप्रतिषेधोऽपि भवति, 'अदितिर्द्यौरदितिरन्तरिक्षम्' इति । ४८ सैव द्यौः, तदेवान्तरिक्षमिति को जातुचिदवधारयेत् । अनवधारयंश्च किमभिधानेनोपकुर्यात् । उच्चारणमात्रे तु नैष विरोधो भवति । तस्मादुच्चारणार्था मन्त्राः । 'एको रुद्रो न द्वितीयोऽवतस्थे' 'असं-५१ ख्याता सहस्राणि ये रुद्रा अधि भूम्याम्' इति चोदाहरणम् ॥ ३६ ॥

स्वाध्यायवदवचनात् ॥ ३७ ॥ (पूर्वपक्षसूत्रम्)

स्वाध्यायकाले पूर्णिकावहन्ति करोति, माणवकोऽवहन्तिमन्त्रमधीते। नासौ तेन मन्त्रेण तदभिधानमभ्यस्यति । अक्षरानुपूर्व्या अवधारण ५४ एव यतते । येन च नाम प्रयोजनं तदभ्यसितव्यम् । अत उच्चा-रणाभ्यासात् उच्चारणेन प्रयोजनमित्यवगच्छामः ॥ ३८ ॥

अविज्ञेयात् ॥ ३८ ॥ (पूर्वपक्षसूत्रम्)

अपि च केषांचिन्मन्त्राणामशक्य एवार्थो वेदितुम् । यथा ५७ 'अम्यक् सा त इन्द्र ऋष्टिरस्मे' इति, 'सृण्येव जर्भरी तुर्फरीतू' इति, 'इन्द्रः सोमस्य काणुका' इति च । एते किं प्रत्याययेयुः । उच्चारणार्थे तु न दोषः । तस्मादुच्चारणार्था मन्त्रा इति ॥ ३८ ॥ ६०

अनित्यसंयोगान्मन्त्रानर्थक्यम् ॥ ३९ ॥ (पूर्वपक्षसूत्रम्)

अनित्यसंयोगः खल्वपि भवेन्मन्त्रेषु अभिधानार्थेषु । यथा 'किं ते कृण्वन्ति कीकटेषु गावः' इति । कीकटा नाम जनपदाः । 'नैचा-शाखं नाम नगरं प्रमगन्दो राजा' इति । यद्यभिधानार्थाः, प्राक् ६३

प्रमङ्गदानाय मन्त्रोऽनुभूतपूर्व इति गम्यते । तदेतैस्तदर्थशास्त्रादिभिः कारणैर्मन्त्राणामविवक्षितवचनता ॥ ३९ ॥

अविशिष्टस्तु वाक्यार्थ ॥ ४० ॥ (सिद्धान्तसूत्रम्)

६६ अविशिष्टस्तु लोके प्रयुज्यमानाना वेदे च पदानामर्थः । स यथैव लोके विवक्षितस्तथैव वेदेऽपि भवितुमर्हति ।

नैवम् । लोके तैरर्थैरवबुद्धैः सव्यवहार., इह देवताभिरप्रत्यक्षाभि-
६९ र्यज्ञाङ्गैश्चाचेतनैः सलापे न कश्चिद्यज्ञस्योपकारः । यददृष्टं परिकल्प्येत उच्चारणादेव तद्भवितुमर्हति । यद्धि कर्तव्यं तत् प्रयोजनवत् । उच्चारणं च न कथंचिन्न कर्तव्य ययपूर्वाय, यदर्थाय । यदर्थो न प्रत्याय्यते, न
७२ किंचिदनर्थकम् । यदि न प्रयुज्यते समाम्नानानर्थक्यम् । तस्मादुच्चारणादपूर्वम् । तथा च 'तदर्थशास्त्रात्' इत्यादि उक्तम् ।

तदुच्यते । अर्थप्रत्यायनार्थमेव यज्ञे मन्त्रोच्चारणम् । यदुक्तम्
७५ न देवताभिर्यज्ञाङ्गैश्च सलापे प्रयोजनमस्ति—इति, यज्ञे यज्ञाङ्गप्रकाशनमेव प्रयोजनम् । कथम् । न ह्यप्रकाशिते यज्ञे यज्ञाङ्गे च याग शक्योऽभिनिर्वर्तयितुम् । तस्मात्तन्निवृत्त्यर्थमर्थप्रकाशन महानुपकार.
७८ कर्मण·, त च करोतीत्यवगम्यते । तस्मादस्त्यस्य प्रयोजनम् । 'तत्र दृष्ट न शक्यमपवदितुम्—न अर्थाभिधान प्रयोजनम्—इति । ननु अर्थाभिधानेनोपकुर्वत्सु—ता चतुर्भिरादत्ते—इत्येवमादि अनर्थक
८१ भवति । काममनर्थकं भवतु, न जात्वित्यपजानीमहे दृष्टमर्थाभिधानस्योपकारकत्वम् ॥ ४० ॥

अथ किं तच्छास्त्रमनर्थकमेव । न हि

गुणार्थेन पुन श्रुति ॥ ४१ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

यदुक्त 'ता चतुर्भिरादत्ते-इति समुच्चयशब्दाभावान्न समुच्चया-
८४ र्थम्' इति । चतु सङ्ख्याविशिष्टमादान कर्तव्यम्–इति वाक्यादवगम्यते, तदेकेन मन्त्रेण गृह्णन् न यथाश्रुत गृह्णीयादिति ॥ ४१ ॥

परिसंख्या ॥ ४२ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

परिसंचक्षाणे च ' इमामगृभ्णन्नित्यश्वाभिधानीमादत्ते ' इति त्रयो
दोषाः प्रादुःष्युः इति । नैव सम्बन्धः ' इत्यादत्ते ' इति । कथं तर्हि । ८७
' इत्यश्वाभिधानीम् ' इति । लिङ्गाद्रशनामात्रे शब्दात्तु विशेषे अश्वा-
भिधान्यामिति । सति च वाक्ये लिङ्गं विनियोजकम्, तत्रास्य प्रकर-
णाम्नानानुमितं वाक्यं नास्ति । कतरत् तत् । एतेन मन्त्रेणादानं ९०
कुर्यादिति । यस्मिन् सति रशनामात्रे लिङ्गात् प्राप्नोति । अश्वाभि-
धान्या तु प्रत्यक्षमेव वचनम् । अस्मिन् सति तदानुमानिकं नास्ति । ९३
तेन गर्दभरशनाया न प्राप्तिरेवेति ॥ ४२ ॥

अर्थवादो वा ॥ ४३ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

' उरुप्रथा उरु प्रथस्वेति पुरोडाशं प्रथयति ' इति अर्थवादार्थेन
पुनः श्रुतिः—यज्ञपतिमेव तत् प्रथयति—इति । ननु नायं मन्त्रस्य
वाक्यशेषः, न च प्राप्तस्य स्तुत्या प्रयोजनम् । सत्यं, नायं मन्त्रस्य ९६
विधिः, न संस्तवः, प्रथनमेव तत्र स्तूयते । मन्त्रः पुनः रूपादेव प्राप्त
इहानूद्यते प्रथनं स्तोतुम्—इत्थं प्रथनं प्रशस्तं यत् क्रियमाणमेवरूपेण
मन्त्रेण क्रियते । कस्तदा भवति गुणः । यज्ञपतिमेव तत् प्रजया पशुभिः ९९
प्रथयति । किमेतदेवास्य फलं भवति । नेति ब्रूमः । स्तुतिः कथं भवि-
ष्यति—इत्येवमुच्यते । कथमसति प्रथने प्रथयतीति शब्दः । मन्त्राभि-
धानात् । मन्त्रेण पुरोडाशमध्वर्युः प्रथस्वेति ब्रूते, यश्चैव प्रथस्वेति ब्रूते २
स प्रथयति, यथा यः कुर्विति ब्रूते स कारयति ॥ ४३ ॥

अविरुद्धं परम् ॥ ४४ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

यदुक्तं पदनियमस्यार्थवत्त्वाद्विवक्षितार्था मन्त्रा इति । कामम-
नर्थको नियमः, न दृष्टमप्रमाणम् । नियतोच्चारणमदृष्टायेति चेत्, ५
अविरुद्धाऽदृष्टकल्पना अस्मत्पक्षेऽपि । एवं प्रत्याय्यमानमभ्युदयकारि
भवति—इति ॥ ४४ ॥

संप्रैषे कर्मगर्हानुपालम्भः संस्कारत्वात् ॥ ४५ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

८ अथ यदुक्तं प्रोक्षणीरासादयेति बुद्धबोधनमशक्यम्, अत उच्चारणादृष्टमिति । तन्न । कर्तव्यमित्यपि विज्ञाते अनुष्ठानकाले स्मृत्या प्रयोजनम् । उपायान्तरेणापि सा प्राप्नोति । अतोऽनेनोपायेन कर्तव्येति ११ नियमार्थमाम्नानं संस्कारत्वात् ॥ ४५ ॥

अभिधानेऽर्थवादः ॥ ४६ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

'चत्वारि शृङ्गा' इत्यसदभिधाने गौणः शब्दः, गौणीकल्पनाप्रमाणवत्त्वात् । उच्चारणादृष्टमप्रमाणम् । चतस्रो होत्राः शृङ्गाणीवास्य । १४ त्रयोऽस्य पादाः—इति सवनाभिप्रायम् । द्वे शीर्षे—इति पत्नीयजमानौ । सप्त हस्तासः—इति छन्दांसि अभिप्रेत्य । त्रिधा बद्धः—इति त्रिभिर्वेदैर्बद्धः । वृषभः कामान् वर्षतीति । रोरवीति शब्दकर्मा । महो १७ देवो मर्त्यान् आविवेश—इति मनुष्याधिकाराभिप्रायम् । तद्यथा चक्रवाकस्तनी हंसदन्तावली काशवस्त्रा शैवालकेशी नदी-इति नद्याः स्तुतिः ।

यज्ञसमृद्धये साधनानां चेतनसादृश्यमुपपादयितुकाम आमन्त्रणश- २० ब्देन लक्षयति 'ओषधे त्रायस्वैनम्' इति 'शृणोत ग्रावाणः' इति । अतः परं प्रातरनुवाकानुवचनं भविष्यति । यत्राचेतनाः सन्तो ग्रावाणोऽपि शृणुयुः, किं पुनर्विद्वांसोऽपि ब्राह्मणा इति । इत्थं च अचेतना २३ अपि ग्रावाण आमन्त्र्यन्ते ॥ ४६ ॥

गुणादविप्रतिषेधः स्यात् ॥ ४७ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

'अदितिर्द्यौः' इति गौण एष शब्दः । अतो न विप्रतिषेधः । यथा त्वमेव माता त्वमेव पितेति । तथैकरुद्रदेवत्ये एको रुद्रः, शत- २६ रुद्रदेवत्ये शतं रुद्रा इत्यविरोधः ॥ ४७ ॥

विद्यावचनमसंयोगात् ॥ ४८ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

यत्तु अकर्मकालेऽवहन्तिमन्त्रेण माणवको न पूर्णिकावहन्ति प्रकाशयितुमिच्छति—इति । अयज्ञसंयोगात् न यज्ञोपकारायैतत्

प्रकाशयितुमिच्छति । ननु प्रकाशनानभ्यासोऽक्षराभ्यासश्च परि- २९
चोदितः । उच्यते । सौकर्यात् प्रकाशनानभ्यासः । दुर्ग्रहत्वाच्चाक्षरा-
भ्यासः ॥ ४८ ॥

सत परमविज्ञानम् ॥ ४९ ॥ (सिद्धान्ते उदाहरणसूत्रम्)
विद्यमानोऽप्यर्थ. प्रमादालस्यादिभिर्नोपलभ्यते । निगमनिरुक्तव्या-
करणवशेन धातुतोऽर्थ. कल्पयितव्यः । यथा ' सृण्येव जर्भरी तुर्फ- ३२
रीतू ' इत्येवमादीनि अश्विनोरभिधानानि द्विवचनान्तानि लक्ष्यन्ते ।
अनेन ' अश्विनोः काममप्रा--' इत्याश्विनं सूक्तमवगम्यते । देवताभि-
धानानि च घटन्ते जर्भरीत्येवमादीनि । अवयवप्रसिद्ध्या च लौकिके- ३५
नार्थेन विशेष्यन्ते । एवं सर्वत्र ॥ ४९ ॥

उक्तश्चानित्यसंयोग ॥ ५० ॥ (सिद्धान्ते उदाहरणसूत्रम्)
' परन्तु श्रुतिसामान्यमात्रम् (१.१ ३१) ' इत्यत्र इति ।

लिङ्गोपदेशश्च तदर्थवत् ॥ ५१ ॥ (सिद्धान्ते युक्ति)
' आग्नेय्याग्नीध्रमुपतिष्ठते ' इति विधानात् विवक्षितार्थानामेव ३८
मन्त्राणा भवति लिङ्गेनोपदेश. । यदि तेऽग्निप्रयोजना', ततस्त आग्नेया. ।
नाग्निशब्दसंनिधानात् ॥ ५१ ॥

ऊह ॥ ५२ ॥ (सिद्धान्ते युक्ति)
ऊहदर्शनं च विवक्षितार्थानामेव भवति । किमूहदर्शनम् । न पिता ४१
वर्धते न माता--इति । अन्ये वर्धन्त इति गम्यते । प्रत्यक्ष कौमार-
यौवनस्थाविरैर्वर्धन्ते मातादयः । शब्दो न वर्धते--इति ब्रूते । का पुनः
शब्दस्य वृद्धिः । यद् द्विवचनबहुवचनसंयोगः ॥ ५२ ॥ ४४

विधिशब्दाच्च ॥ ५३ ॥ (सिद्धान्ते युक्ति)
विधिशब्दाच्च विवक्षितार्थानेव मन्त्राननुवदन्ति--शतं हिमाः शतं
वर्षाणि जीव्यासमित्येतदेवाह--इति ॥ ५३ ॥

इति श्रीमदाचार्यश्रीशबरस्वामिकृतौ मीमांसाभाष्ये प्रथमस्य द्वितीय. ४७
पाद. । अर्थवादपादोऽयम् ॥

इति मन्त्रलिङ्गाधिकरणम् ।

No 1

(37) The day was the gods', the night the Asuras' Those Asuras with whatever precious [lit fit to be secured] wealth belonged to the gods

(38) entered the night The gods thought [themselves as] abandoned They perceived 'The night is Agni's cattle are Agni's let us praise this very Agni, he praised [by us] would be giving back our cattle' They praised Agni, he praised [by them] delivered for them [their] cattle from night to day The gods having obtained [their] cattle performed [their] desires He who knowing thus waits upon the fire, becomes possessed of cattle

(39) The sun [Āditya] verily, went from this world to yonder world, he having gone to yonder world thought again of this world, he having come back to this world became afraid of death For, this world is, as it were, yoked with death He thought 'Let me praise this very Agni, he praised [by me] would make me go to the world of heaven' He praised Agni, he praised, made him go to the world of heaven He who

(40) knowing thus waits upon the fire goes indeed to the world of heaven and lives all his days

No 1 A

(1) The gods, men and the Pitṛs—they stood on one side, the Asuras Rakṣases and Piśācas—they on the other What small blood [or wound] of the gods they caused, the Rakṣases inflamed at nights and it dawned on them inflamed and dead The gods understood 'Him, verily, who of us dies, the Rakṣases, verily have been killing'. They opened negotiations with the Rakṣases, they said 'Let us choose a boon, what we win from the Asuras, let that be shared along with us' Thereupon verily, the gods conquered the Asuras they having conquered the Asuras, drove away the Rakṣases Those Rakṣases saying 'You have played [us] false' surrounded the gods on all sides The gods approached Agni for protection They offered to Agni Pravat a cake on eight potsherds to Agni Vibādhavat to Agni Pratīkavat. In that they offered to Agni Pravat whatever Rakṣases indeed were in front,

vigour in me, that I shall give you'. He gave it to him, he accepted it and [saying] 'You have supported me' he *offered* it further to Viṣṇu That Viṣṇu *accepted* [saying] 'Let Indra place vigour in us' The third which was in the middle region, by means of it Indra raised the Vajra, supported by Viṣṇu He said 'Strike not at me there is, verily, this [39]

vigour in me, that I shall give you' He gave it to him, he accepted it, and [saying] 'You have twice supported me' he offered it further to Viṣṇu That Viṣṇu accepted [saying] 'Let Indra place vigour in us' The third which was in the sky, by means of it Indra raised the Vajra, supported by Viṣṇu He said 'Strike not at me, that by which I [40]

am this world, I would give you' 'Very well' he said 'Let us however make a compact, let me just *enter* you' 'When you enter me, how would you enjoy me' [Indra] said 'I would enkindle you, for your enjoyment, I would enter you' he replied Vṛtra entered him, the belly, verily, is Vṛtra, hunger, verily, is indeed the enemy of man, he who (41)

knows thus destroys the enemy, hunger He gave it to him, he accepted it, and [saying] 'Thrice you have supported me' offered it further to Viṣṇu Viṣṇu accepted it, saying 'Let Indra place vigour in us' In that he gave thrice and he accepted thrice, therefore is the Tridhatu so called [on account of its three-fold character] In that Viṣṇu supported [him] and he *offered* it to Viṣṇu, therefore the offering belongs to Indra and Viṣṇu Whatsoever, verily, is this, he gave to him the Ṛks, the Samans, the Yajuses A thousand, verily, he offered to him, therefore it has a thousand gifts

No 1 C

Speech and mind competed '*I carry the offering to the gods*' speech said, 'I to the gods' mind [*said*] *They two went to Prajapati to ask* [him], he said, (61)

Prajapati [to speech] 'You are but the messenger of mind, for what one thinks of in the mind, one speaks out in speech'. In that case they would not offer to you in speech' said [speech] Therefore they offer to Prajapati in the mind—for Prajapati is, as it were, the mind—for securing Prajapati

No 1 D

They go to the world of heaven who perform the Upasads Of them he who takes [food] over and above [the milk prescribed] is indeed abandoned (by the Svargapraptiphala] The taking over and above [on the part of a weak person] is as though unobjectionable (su) provided (iti) one has not been taking out [willingly, but only as an *apaddharma*] [His case is similar to that of a person] who amongst those striving to attain their own object [such as the bath at Prayaga in the Makara masa] being wearied is left behind but who [after he becomes fit] travels on and stays [the remaining period at Prayaga and does ultimately secure the Punya] Therefore after having taken over and above, once one should not take out a second time One should take out of curd, that verily is the symbol of cattle by the symbol itself, he wins cattle (20)

The sacrifice went away from the gods having assumed the form of Visnu He entered the earth The gods wished [to seize] him grasping [or stretching their] hands Indra stood passing beyond him [wherever he went] He said Who is this who has been standing passing beyond me?' I am he who strikes in the stronghold, now, who are you [Indra said] I am he who snatches from the strong hold He [the sacrifice] said You said I am verily he who strikes in the stronghold Now this boar stealer of the coveted [*la ... vam vittam*] (21)

holds the precious wealth of the Asuras beyond the seven hills Strike him if you are he who strikes in the stronghold He [Indra] having plucked a bunch of Darbha grass broke through the seven hills and smote him He [Indra said You said I am verily he who snatches from the stronghold Snatch him So (*tam*) for them the sacrifice snatched the sacrifice (*... ram ... prahacamas duttopetam*) In that they won the precious wealth of the Asuras that in one way or alone] accounts for why the Vedi has the nature of [or is called] the Vedi To the Asuras (2)

indeed this earth belonged at first What one seated can see far off so much belonged to the gods The gods said 'Let there surely be our [share even in this earth]'' How much shall we give [the Asuras asked] 'Give us as much as this Salavrki can run about thrice' [the gods said] Indra assuming the form of Salavrki ran about this [earth] thrice on all sides So they won this

[earth], in that they won this that accounts for why the Vedi has the nature of [or is called] the Vedi (23)

So this [earth] indeed, the whole of it is the Vedi, but they sacrifice after measuring on so much as one is able to utilise The Traci [line running along the centre of the altar from west to east] thirty six [feet], the cross line to the east twenty four [feet] These make up [nine] tens, the Viraj [metre] has ten syllables, the Viraj is food by the Viraj itself one wins food He digs up [the earth], whatever impure is in it, he drives away He digs up and consequently the plants perish away He spreads the sacrificial grass and consequently the plants come into being again He spreads over the sacrificial grass the upper sacrificial grass The people verily, are the sacrificial grass, the sacrificer is the upper sacrificial grass, he indeed makes the sacrificer higher than the non sacrificer, therefore the sacrificer is higher than one who does not sacrifice (24)

No 2

Visvarupa the son of Tvastr, three—headed, verily, was the sister s son of the Asuras He drank the Soma [juice] with one head, liquor (sura) with another, and took food with the third [lit one] Then Indra thought to himself This one, verily would overpower this [world]'. He reached him and fell in with him in tantly (*yugasaram*), he said to the carpenter standing [there] Run up cut down these heads of him,' The carpenter attacking him, cut down with an axe his heads, therefore the head is tied up in the case of the carpenter therefore he has food and eatables What was his Soma drinking head became the Kapinjala bird, the liquor-drinking the Kalavinka, that by which he took food the Tittiri

Then Tvastr, verily, when his son was killed offered Soma excepting Indra, he squeezed it on a hundred slabs, some however say on a thousand slabs There, verily Indra desired for an invitation, him he [Tvastr] did not call He [Indra] taking forcibly the Soma drank it completely with a pipe He became deprived of prosperity [or powers] owing to the drinking of the Soma Therefore Soma should not be drunk by an uninvited one, he indeed becomes deprived of prosperity by the Soma-drink What [portion of the Soma] came out of this [the part of the body intended to be shown by the preceptor the nostrils] became two lions, what out of this

[the eyes] two tigers, what out of this [the ears] two wolves What was vomitted out first became the Kuvala, what the second time the Badara, what the third time the Karkandhu, what from the lower portion *of the body the liquor* Him [Indra] verily, *the* Asvins caused to sacrifice with the Sautramani [sacrifice] They [the Asvins] having secured [or collected] the energies and vigour of which he was deprived, placed them in [that is, restored them to] him He should cause one over-indulging in Soma, to sacrifice [with the Sautramani], *he, verily, becomes deprived of energy and vigour whom Soma over*fills, having secured the *full (yavat)* energy and vigour, he places it in him He should cause one anointing with the Rajasūya to sacrifice [with the Sautramani], he, verily, becomes deprived of energy and vigour who anoints with the Rajasūya Having secured the full energy and vigour, he places it in him He should cause one desiring for *prosperity to sacrifice* [with the Sautramani], he verily, becomes deprived of energy and vigour, who *being fit (alam) for prosperity,* prospers not Having secured the full energy and vigour, he places it in him He should cause one ailing for a long time to sacrifice [with the Sautramani], he verily, becomes deprived of energy and vigour, who has been ailing for a long time Having secured the full energy and vigour, he places it in him One who is not distressed should *not* offer a sacrifice they say, this one is as it were a sacrifice *offered by one distressed others say that one should* indeed offer the sacrifice For every man is distressed and wishes *to* be powerful There is the offering for the Asvins as the Asvins anointed, the offering for Sarasvati,—speech verily is Sarasvati—as they anointed with speech the offering for Indra, as they having secured those energies and powers placed them in Indra

No 2 A

The gods and the Asuras contended for supremacy Then Vrtra spoke to Indra You are the chief *of the gods, I of the Asuras, let* us make a compact, let *not each of us kill the other' Those two* verily, made a compact not to hate [or injure] each other *The gods* thought about Vrtra 'This one verily, would overpower this [world] They expressed [their] desire to Indra [saying] Let us kill him' He said 'A compact, verily, has been made by me for not injuring [him]' To him Agni said 'I alone shall safeguard you on this earth', 'in the middle region I' [so said] Varuna 'in the sky, I' [said] Rudra. Thereupon indeed the gods killed Vrtra Vrtra

indeed he kills who anoints with the Rājasūya. Thus this [Rājasūya Abhiṣecanī] is Vṛtra-killing. The gods and the Asuras contended [with one another]. Agni dividing himself into three forms contended with them [the Asuras], having become Agni himself in this world [that is on the earth], Varuṇa in the middle region, [and] Rudra in the sky. Then Indra thought: 'This one verily, would be overpowering this [world].' He said: 'I shall be [guarding] on all sides.' Thereupon verily, they conquered; for the sake of victory by this [rite] itself one should cause [the Yajamāna] to sacrifice in battle; one wins the battle. By this [rite] itself, one should cause one dear to him having a rival to sacrifice. He himself prospers, his enemy comes to grief. In that Indra stood forth as the fourth, therefore this is Indraturīya. The Dakṣiṇā is a young (*anaḍvāhī*) milch-cow. In that she is young [capable of supporting] she belongs to Agni; in that she although a milch-cow is restrained she belongs to Varuṇa; in that she is Gau [bellowing] she belongs to Rudra; in that there is milk [in her] she belongs to Indra. He enriches her indeed with the [various] forms. Indra verily, did not secure Namuci. Having made the rays his abode he ascended up to the sun. He [Indra] deliberated with him, saying 'Let us be friends.' He said: 'I would not kill [you].' He [Indra] said: 'I shall make a compact with you that I would not kill you by day or by night, by a dry or by a moist thing.' In the twilight before the rise of the Sun, verily, having spread over mist, he cut off his head by the foam of waters. That [head] verily ran after him [saying] 'You are treacherous to a friend.' Sin verily, is Namuci's head; sin, verily, thus ran after him; sin he destroyed thereby. Thus one destroys sin itself by this [rite]; from a down-rushing stream they bring the Apāmārga—waters verily, are demon killing; waters the Rakṣases do not cross—for the driving away of the Rakṣases. A free chosen thing is [to be] the Dakṣiṇā. He secures the chosen thing by the chosen thing itself—the Ātman [person or body] indeed is the chosen thing, for that [head] had followed his person—with 'The gods who are seated in the east with Agni as their leader and are demon-killers, let them protect us, let them save us; hail to them.' These quarters, verily, belong to those deities; thus this verily, is according to the deities; from these quarters he drives away the Rakṣases. 'Here I sprinkle about for the sake of the Rakṣases. O Agni, burn down the Rakṣas, consume the Rakṣas' he says for the destruction of the Rakṣases, for the disappearance of the Rakṣases. And when he offers besprinkling round again, those very quarters from which he destroyed

the Rakṣases he makes the participators for securing non-injury The Dakṣiṇā is a chariot drawn by five [bulls or horses] —the quarters are five the deities are five —for [securing] enrichment [of rūpa]

No 2 B

Doctors of theology say What is it that is *performed* in a sacrifice by which some animals take by the hand and some take by the mouth [The answer is] in that the Upamsu is taken with the hand therefore the ape man and the elephant take by the hand The Vayavya verily is the mouth [first] in that at the Vayavya no other cups are taken therefore other animals take by the mouth Doctors of theology say What is it that is *performed* in a sacrifice by which cattle the moment they are born stand up, while men (do so) in a year [The answer is] other animals, verily, take after the Upāmsu and Antaryama [cups], *man however, is measured* with the sacrifice The Upamsu and the Antaryama [cups] are verily expiration and inspiration In that these [two] cup are called for without being placed on the ground, therefore cattle the moment they are born stand up Agnistoma verily, is the year, twelve months are the year In that these other cups are deposited on the ground therefore man stands up a year after being born

No 3

There was only the day no night That Yami could not forget [her] dead brother Yama When they asked her 'Yami when was your brother dead she just answered To-day The gods said Let us screen this let us make the night They made the night When the night had fallen, they did not see the cattle She realised 'They verily do not see She did not dawn

The gods desiring them ran off and found them out with metres therefore Agni should be waited upon at night with metres for securing the cattle For him who knows thus the cattle do not disappear She realised 'They [the gods] have, verily seen them' She dawned The gods said 'Plentiful verily has been the wealth *for us*', that was the Amavasya There is indeed plenty of wealth belonging to him, he secures the wealth of others his wealth another does not obtain who knowing thus attends upon Agni

The gods, verily, drove out the Rakṣases from the day, they entered the night The gods dared not go during the night They said to Indra 'You verily, are the mightiest of us; you should go during the night' 'Praise me' he said, 'unpraised I do not deserve to display my vigour' They said 'Here this Agni is the nearmost to you, let him praise you' Him Agni praised Then Indra, praised, crossed over all injuries, all disasters, all Rakṣases When the sacrificer attends upon fire, he crosses over indeed all haters, all evils, all Rakṣases The Rakṣases do not lord it over at night, for him who knows thus Tvastr, verily, having become Prajapati, created people, Tvastr is the sacrificer Whatever he said in speech that came into existence [or succeeded], whatever he says in speech that comes to pass, whatsoever indeed he says in speech that comes to pass [or succeeds] all that he creates

No 8 A

'Agni, verily, had no love for this world as in him [the fire] they cook raw flesh, as they cremate man, as they cook up [in the fire] stolen things, therefore he had no love for this world on that account He went away with what were his sacrificial forms when he had come to this world those were these Pavamana Pavaka and Suci With that which was his Pavamana form he entered cattle [or animals], with that which was the Pavaka waters with that which was the Suci Āditya Prana, verily is, the Pavamana by Prana are cattle controlled When [one offers oblations] to Agni Pavamana he indeed thereby secures cattle for him

This indeed is that form of his with which he entered the cattle, —when now ghee is offered, there glows up as it were a flame

This indeed is that form of his with which he entered waters, that which is as it were seen in the waters all round so that after having washed [one's] hands and bathed one as it were secures composure of mind The Agni that indeed is in the water, he indeed purifies in that way he makes it agreeable When [one offers oblations] to Agni Pavaka he indeed purifies him along with the cattle

This indeed is that form of his with which he entered waters, —when now ghee is offered there glows up as it were a crimson coloured flame

This indeed is that form of his with which he entered Āditya so that it as it were shines up resplendently above like a flash When [one offers oblations] to Agni Suci it is for the manifestation itself for loud report for fame for lustre

This indeed is that form of his with which he entered Āditya —when now ghee is offered there glows up as it were a flame like gold

When these oblations are offered he nourishes those same forms of his, thereby he [the fire] with his form itself is laid up possessed of lustre These forms verily, are the worlds These oblations are offered up separately on grass for various are these worlds that are established

ours the Soma buying [speech]' Then the Gandharvas said 'Let us invite [her]' The Gandharvas uttered a spell [or Vedic recitation (*brahman*)] The gods sang She went over to the gods as they sang Therefore a woman is fond of one who sings, not of one uttering a spell, for she hated the spell [or learning] Therefore they say There is the Soma buying [speech] not bought by Soma for she again went over to the gods They said 'The Gandharvas verily are fond of women Frequently, verily, you among the Gandharvas have moved and associated with them, having entered the waters, rise up' What accursed or refuse belonged to her, that ro e up having become an old naughty [cow] They said 'She verily, belongs to the Pitrs Therefore they kill her for the Pitrs They said 'Having entered [the waters] again rise up She rose up having become young [capable of being covered by a bull] and sacred to Vrtrahan and of two colours She could cleanse herself by that form, therefore she is an exceedingly acceptable object Him, who knowing thus chooses a desired object the desired object does not fail They said 'Having entered [the waters] rise up again' She rose up having become a brownish red and one year old [cow] By her they bought Therefore she is Soma buying That is her form

No 4

(13) 'For Soma bought and being led forward do you recite the invitatory verse' says the Adhvaryu

'From good to better do you come forward [Taitt Samhita I ii 3 3] he says,—this world verily, is good, than that the yonder world indeed is better, thereby (*tat*) he causes the sacrificer to go to the world of heaven

'Let Brhaspati be your harbinger' [he says]—Brahman [holy power, a Brahmana, according to Sayana] verily, is Brhaspati, by this [dvitiyapadapatha], he makes the Brahman itself (or Brahman himself) go ahead for him [the sacrificer], not indeed what is associated with Brahman comes to harm

'Do you settle on this coveted [or chosen] spot of the earth' [he says]—the altar [*devayajanam*, the place of sacrifice to the gods] verily is the chosen [spot] of the earth, thereby he causes him to settle on the place of sacrifice to the gods itself

'Do you who are the foremost warrior keep away the enemies [he says]—thereby he indeed confounds for him the evil enemy (*bhratrvya*) who hates him causes him to be low

O Soma those r ur benefi ent—this triplet [RV I 91 9 11] deli ated to Soma in th e Gayatri metre he recites when Soma the king is being led forwar l thereby ind ed with his own deity his own metre, l e enriches him

'All rejoice in the glory that has come [in the arrival of Soma who is the ca i e of glory Sayana] [RV X 71 10] he recites—glory verily is Soma the king Every one verily *rejoices* in his being bo ight [both] he who is de irous of gaining son ething and he who is not

The *friends* in [the arrival of] the *frien l triumphant* in the assembly he says—this one Soma the king verily is the frien l *triumphant* in the assembly of the Br hmanas

The remover of sin [he says]—th s one verily is the remover *of sin* he verily who prospers *(bhat i is engaged* in the sacrif e Sayana) who attains pre eminence prospers similly, therefore th y say Do not recite do not proceed may you not bring on s n [let them *not have sin to requite* Keith]

The winner of *no irishment* [he says] food verily is no rish ment the sacrificial fee verily is no rishment thereby he wins it [gives it over to the Rtviks Sayana] thereby he indeed makes him the winner [or giver] of food.

Extremely benefic nt [or quite ready is he for ma ly vigour [he says]—the *vigour of the sense organs is verily prowess and manly* vigo ir manly vigour is not lost [even right] up to old age by him who knows thus

The god has come [RV IV 53 he says—he indeed does arrive by that time

'With the seasons may he prosper the abode [he says]—the seasons ver ly are the royal brothers of Soma the king as in the case *of a man* thereby *he* causes him to come along with them

May Savitr bestow upon us good progeny and food [he says]—this benediction he invokes

May he w th nights and days *strengthen us* [*he says*]—the days [spoken of in the Mantra] verily are [the ordinary] days the nights nights with the days and the nights he indeed invokes for him this benediction Wealth with progeny may he impel for us [he says]—this same benediction *he invokes*

'These abodes of yours which they worship with oblation' [RV I 91 19] he recites, 'Let all of them be the encompasser of the sacrifice, sweller of [our] wealth, enabling [us] to cross beyond, [bestower or possessed of] good heroes' [he says]—thereby he, verily, says 'Be you the sweller of our cattle and an accomplisher'

'Non slayer of [our] heroes, O Soma, do you move amidst our abodes [or doors]' [he says]—houses verily, are the abodes, the abodes [the warriors in the abodes Sayana] of the sacrificer, verily, are afraid of Soma the king, as he comes along, when he [the Hotr] recites this [verse] he thereby pacifies him by the pacifying [words], he [Soma] pacified injures not his progeny or cattle

'Of him who is learning this prayer, O god' [RV VIII 42 3] with [this verse] to Varuna he concludes, this one [that is Soma] has Varuna as his deity, so long as he is tied up, so long as he reaches the enclosed places, thereby with his own deity, his own metre [Tristubh] he encloses him

'Of him who is learning [or of thy suppliant,—Keith] [he says]—he, verily, learns who sacrifices.

'Will and skill O Varuna, do you sharpen' [he says]—thereby he verily, says 'Strength and knowledge, O Varuna do you sharpen

'By which we may cross beyond all evils, and mount upon the easily crossing boat' [he says]—the sacrifice verily, is the easily crossing boat, the black antelope skin, verily, is the easily crossing boat speech verily, is the easily crossing boat, thus having mounted upon speech itself, he crosses over to the world of heaven with it

These eight [verses] perfect in form he recites, that, verily, in the sacrifice is perfect which is perfect in form, that rite which being performed the verse describes Of them he recites the first thrice, the last thrice, [thus] they make up twelve, twelve months verily, form the year, the year is Prajapati, with these having the same abodes as Prajapati he prospers who knows thus

Thrice the first thrice the last he recites, thereby he indeed ties the knots of the sacrifice for firmness for strength for non slipping

(14) One ox [of the two oxen] should remain yoked, the other should be unyoked, and then they should take down the [Soma] king If they were to take down when both [the oxen] were unyoked they would make the king have the Pitrs as his deity [and so the Soma would cease to be fit for the gods], if when both yoked, lack of

acquisition and security would reach the progeny, the progeny would scatter away The ox which is unyoked is the symbol of progeny sitting in the house the yoked one that of those on the move Those who take down [Soma] when one is yoked and and the other unyoked,—they indeed secure [or bargain for] both acquisition and security

The gods and the Asuras, verily, came into conflict for [or in] these worlds They [the gods] contended in this eastern quarter, the Asuras conquered them thence They contended in the southern quarter, the Asuras conquered them thence They contended in the western quarter the Asuras conquered them thence They contended in the northern quarter the Asuras conquered them thence They contended in the north eastern quarter, they were not conquered thence This is the unconquered quarter, therefore in this quarter one should strive or cause striving For [in this way] one has power to requite one's debts [with the enemy, that is to defeat him]

The gods said Owing to our being without a king they, verily conquer us let us make a king Very well [they said] They made Soma king with Soma as king they conquered all the quarters He verily has Soma as king, who sacrifices While [the cart] stands facing the east they place [Soma in it] thereby he conquers the eastern quarter They carry him round to the south thereby he conquers the southern quarter. They turn him around to the west thereby he conquers the western quarter They take him down from [the cart] facing the north, thereby he conquers the northern quarter He who knows thus conquers all the quarters by Soma the king

(15) The hospitable oblation is offered when Soma the king has come Soma the king verily comes to the abodes of the sacrificer, to him this hospitable oblation is offered that is why the hospitable reception is so called

It is offered on nine potsherds,—nine, verily are the vital airs— [it serves] for the proper functioning of the vital airs for the recognition [or strengthening] of the vital airs

It belongs to Visnu, Visnu, verily, is the sacrifice Verily, with his own deity, his own metre he enriches him

All the metres and the Pṛṣthas [RV VIII 84 1-3 musically chanted], verily, follow Soma the king when brought As many as verily, do follow the king, to all these is the hospitality offered

They kindle the fire, when Soma the king has come Just as [in the world] this [guest reception] when a human king has come or another deserving one, they kill a bull or a barren cow, in the same manner they slay for him in that they enkindle the fire, for Agni is the beast [or victim] of the gods.

No 4 A

(11) The gods, verily, performed the sacrifice To them performing the sacrifice came the Asuras, [saying] 'We shall cause obstruction to their sacrifice' When the victim had the Apri hymns recited over it, before as it were the circumambulation of fire, they attacked them towards the post from the east The gods realising [their danger] threw forth citadels made of Agni three forts for the protection of the sacrifice and their own These citadels made of Agni here stood shining and blazing forth Those Asuras without so much as withstanding [the citadels] ran away They [the gods] verily with Agni in front and Agni behind smote away the Asuras and the Rakshases

In the same manner thus the sacrificers in that they perform the circumambulation of fire throw forth citadels made of Agni—three forts for the protection of the sacrifice and their own Therefore they perform the circumambulation of fire, therefore for the circumambulation of fire he recites

Verily the victim over which the Āpri hymns have been recited and round which fire has been carried they lead northwards Before it they carry a torch [thinking] 'The victim verily, is in effect the sacrificer, by this light the sacrificer with light before him would be going to the world of heaven' By that light the sacrificer with light before him goes to the world of heaven

Where they are about to kill it, there the Adhvaryu throws the sacrificial grass below In that indeed they carry it outside the altar, when the Āpri hymns have been recited over it and fire has been carried round it they, verily make it sit on the grass

They dig for it a hole for the offal (u adhya), the plants verily are the offal, this [earth] verily, is the support of the plants, thereby in its own support they establish it at the end.

Now they say 'This victim here verily is the oblation, how [or but] much of it goes away —hair skin blood fore-claws, hoove, the [two] horns, the raw flesh drops away, by what is that made

up for it?' In that they indeed offer at the end a cake at the animal [sacrifice] by that itself is that made up for it

From the victims verily, the holy essences went away, becoming rice and barley were they produced In that at the animal [sacrifice] they offer at the end a cake [they think] 'Let our sacrifice be with a victim with the holy essence, let our sacrifice be with a victim entire' His sacrifice is with a victim with the holy essence his sacrifice is with a victim entire who knows thus

(12) Having extracted its omentum they bring it, pouring over it [ghee] with the ladle the Adhvaryu says Recite for the drops In that the drops drop down, [he thinks] The drops verily, have all deities associated with them let not these unsatisfied by me go to the gods

Rejoice in the most extending [RV I 75-1] he recites The speech most agreeable to the gods offering oblations in the mouth [he says] thereby he offers these in Agni s own mouth

'This our sacrifice [O Jatavedas] place among the immortals [RV III 21-1]—this hymn he recites These oblations, O Jātavedas be pleased to accept —with this he invokes the acceptance of [or rejoicing in] the oblations Of the drops O Agni, of fat of ghee [he says]—for they [the drops] are of fat and of ghee

O Hotr, eat first seated [he says —Agni verily is the Hotr of the gods, 'O Agni eat first seated —this itself thereby he says

Rich in ghee O purifier for you the drops of fat drop down [RV III 21-2] [he says]—for they are indeed of fat and of ghee

According to your nature (*svadharman*) for the enjoyment of the gods give us the eminent coveted thing —this benediction he invokes

For you the wise one O Agni O giver [or good one] the drops are dropping ghee [RV III 21-3 [he says]- for they drop ghee

[O Agni as] the sage preeminent you are enkindled, be the best protector of the sacrifice —with this he invokes the enrichment of the sacrifice

'For you O Adhrigu [the unassailable one] O mighty one, drop the drops, O Agni of fat and of ghee [RV III 21 4] [he says]—for they are indeed of fat and of ghee

I raised by the poet with great refulgence you have come, accept the oblations O wise one —with this he verily invokes the acceptance of the oblations

'The best [or strongest] fat from the middle [part of the victim], for you, has been extracted; we give that forth to you. For you, O bright one, the drops drop down on the surface. Drink of them among the [or for the sake of the various] gods' [RV. III. 21.5]—with this, he, verily, makes the *vaṣat* call with reference to them as in 'O Agni, drink of the Soma'.

In that the drops drop down and the drops, verily, have all the deities associated with them, therefore there is the shower [of rain] divided into drops.

No. 4 B

Then in the eastern quarter the Vasus, the gods anointed him in just six and twenty-five days [with six days with the Pañcavimsa: Keith] with this triplet and this Yajus and these exclamations, for overlordship.

Therefore in this eastern quarter whatever kings there are of the easterners, they are indeed anointed for overlordship. They call them 'O overlord', when anointed according to this same action of the gods.

Then in the southern quarter the Rudras, the gods anointed him in just six and twenty-five days [with six days with the Pañcavimsa: Keith] with this triplet and this Yajus and these exclamations, for paramount rule (*bhaujya*). Therefore in this southern quarter whatever kings there are of the Satvats, they are indeed anointed for paramount rule. They call them 'O paramount ruler' when anointed according to this same action of the gods.

Then in the western quarter the Ādityas, the gods anointed him in just six and twenty five days [with six days with the Pañcavimśa: Keith] with this triplet and this Yajus and these exclamations, for self-rule. Therefore in this western quarter, whatever kings there are of the southerners and westerners, they are indeed anointed for self-rule. They call them 'O self-ruler' when anointed according to this same action of the gods

Then in the northern quarter the All gods anointed him in just six and twenty-five days [with six days with the Pañcavimsa: Keith] with this triplet and this Yajus and these exclamations, for sovereignty. Therefore in this northern quarter whatever [kings] there are [of] the countries beyond the Himavat, the Uttarakurus and the Uttaramadras, they are indeed anointed for sovereignty. They call them 'O sovereign' when anointed according to this same action of the gods.

Then in this firm middle established quarter the Sādhyas and the Āptyas the gods anointed him in just six and twenty-five days [with six days with the Pancavimsa Keith] with this triplet and this Yajns and these exclamations for kingship Therefore in this firm middle established quarter whatever kings there are of the Kurupañcalas with the Vasas and Usinaras they are anointed for kingship They call them O king when anointed according to this same action of the gods

Then in the quarter above the Maruts and the Aṅgirases the gods anointed him *in just six and twenty-five* days [*with six days with the* Pañcavimsa Keith] with this triplet and this Yajns and these exclamations for supreme rule for great kingship for suzerainty for supremacy for pre-eminence—thus he became the Supreme ruler, associated with Prajapati

That Indra anointed with this great anointment won all victories obtained all the worlds attained *to the excellence, pre-eminence* and *supremacy over* all *gods*, having won the overlordship the paramount rule the self rule the sovereignty the supreme rule the kingship the great kingship the pre-eminence in this world *self-existing self ruling immortal in yonder* world of heaven having obtained all desired objects immortal he became he became.

[Indra] cut off his [Namuci's] head with the foam of waters. This, verily, was neither day nor night when it had dawned, the sun not having arisen, this was neither wet nor dry,—the foam of waters. Thereupon that [head, Namuci-haninam Savana] pursued him [Indra] speaking out the words of censure 'O murderer of heroes you have been treacherous, you have been treacherous [to Namuci, your friend]' That [head] Indra could drive away neither by [reciting] Ṛk [verses] nor by Saman (8) That he drove out by the concluding passage at the end [sung in chorus] of the Harivarna [Saman] (9) One who has praised [with the Harivarna] drives away grief by means of the concluding passage at the end of the Harivarna sung in chorus, and attains to prosperity and splendour (10) There is the Tairaseya [Saman] (11) The Aṅgirases going over to the heavenly world, fell in with the Rakṣases Āṅgirasa Tirasci lying in between [or from a flank, *tirayan*] enveloped them all round by means of this [Tairaseya] In that [he] from a flank enveloped all round, therefore [the Saman is called] Tairaseya Sin [or evil] verily, was that which met them [Aṅgirases, in the form of the Rakṣases], that he destroyed by means of the Tairaseya [Saman], one who has praised [or one praising] with the Tairaseya drives away sin [or evil] (12) The Stoma is indeed [made up] of seventeen [Stotras] for establishment, for propogation

No 6

One should establish [that is, set up the pile for] the fire on the Kṛttika [the Pleiades Nakṣatra] This, verily, is Agni's Nakṣatra, what are the Kṛttikas Having established the fire in its own deity itself, one becomes possessed of Brahmanical lustre.

This, verily, is the foremost (*mukham*) of the Nakṣatras, what are the Kṛttikas He, who establishes the fire on the Kṛttika Nakṣatra, becomes indeed the foremost.

On the other hand, [some] indeed (1) fear (*apaenyanti*) this because (*it*) it is Agni's Nakṣatra He [Agni] indeed burns the abodes [of the sacrificer who establishes the fire on the Kṛttika Nakṣatra]

Prajapati created Agni on the Rohini [the fourth lunar mansion], him the gods established on the Rohini Consequently (*tatah*) they verily secured all desired objects, that is why the Rohini is so called He who establishes the fire on the Rohini does become prosperous, he secures all desired objects.

The gods, indeed, being in prosperous circumstances (*bhadrāh*) wished to establish the fire, (2) Agni was not properly established in their case Now [their] coveted wealth departed from them They established [the fire] on the Punarvasu [the seventh lunar mansion] Consequently [their] coveted wealth verily, came back to them He who, being in prosperous circumstances before may have [now] been reduced to straits (*pāpīyān*), should establish the fire on the Punarvasu To him again [his] coveted wealth indeed comes back, he becomes prosperous

One who desires 'Let the people be desirous of giving gifts to me' should establish the fire on the Purvaphalguni [the eleventh lunar mansion] (3) Of Aryaman, verily, is this Naksatra, which is called Pūrvaphalguni Him they call Aryaman who gives, people become desirous of giving gifts to him

One who desires Let me be possessed of affluence [or the six fold miraculous powers]' should establish the fire on the Uttaraphalguni [the twelfth lunar mansion] . Of Bhaga verily, is this Naksatra, which is called Uttaraphalguni He indeed becomes possessed of affluence.

There indeed were Asuras named Kalakañjas (4) They piled up the fire for the sake of the heavenly world when each individual (*puruṣah puruṣah*) laid on one brick [to make up the pile] Then Indra calling himself [that is, disguised as a Brahmana laid on a brick, saying 'This one is mine, called Citra [conspicuous, giving excellent fruit] ' They [the Asuras] began to ascend to the heavenly world, when Indra took off [his] brick [with the result that] they fell down huddled up Those that were swept off [thus] became spiders Two [of the Asuras] ascended up, (5) they became the two heavenly dogs One who might have a rival, should establish the fire on the Citra [the fourteenth lunar mansion], having indeed swept off [his] rivals, he places in himself vigour, prowess, vitality and strength

A Brahmana should establish the fire in Vasanta [Spring], the Vasanta, verily, is the Brahmana s season, having established him [Agni] in his own season, he becomes possessed of Brahmanical lustre. Foremost verily, is this of the seasons, (6) what is called Vasanta. He who establishes *Agni in* Vasanta becomes indeed the foremost, and further establishes him [the fire] produced as indeed capable of reproduction A Kṣatriya should establish [Agni] in the Grisma [Summer] season, the Grisma verily, is the Kṣatriya s season, having established him [the fire] in his own season, he becomes possessed of

vigour. A Vaiśya should establish [Agni] in the Śarad [Autumnal season]; the Śarad, verily, is the Vaiśya's season; having established him [the fire] in his own season, he becomes possessed of cattle

One should not establish the fire on the Pūrvāphalgunī; this, verily, is the hindmost night of the year, what is called the Pūrvāphalgunī. Having established the fire just at the fag end of the year, he becomes reduced to straits. One should establish [the fire] on the Uttarāphalgunī; this, verily, is the first night of the year, what is called the Uttarāphalgunī. Having established the fire just at the beginning of the year, he becomes possessed of wealth.

However, whenever indeed the sacrifice becomes agreeable to one, one should establish [the fire], that itself is its enrichment.

No. 6 A

He [the worshipper] churns the fire out of the womb [or the interior part, or the Asvattha] of the Śamī [tree] This, verily, is the sacrificial [or holy] form of Agni. He generates that same [form] for him [the fire-god].

Aditi, desirous of sons cooked the Brahmaudana [the cooked rice with which four priests are to be fed] for the gods the Sādhyas. They [the priests] gave her the residual food. She ate it. She conceived [lit. held the semen] Of her were born Dhātr and Aryaman [two of the Ādityas].

She cooked [the Brahmaudana] a second time. (1) They gave her the residual food She ate it She conceived Of her were born Mitra and Varuna.

She cooked [the Brahmaudana] a third time. They gave her the residual food. She ate it. She conceived. Of her were born Amsa and Bhaga.

She cooked [the Brahmaudana] a fourth time. (2) They gave her the residual food. She ate it. She conceived. Of her were born Indra and Vivasvat.

He cooks the Brahmaudana. Thereby he bears the semen itself. The Brahmaṇas eat the cooked rice. What ghee is left over [after being used for the sacrifice], having anointed with it the sacrificial sticks (*samidhaḥ*) he lays them [on the fire]. From the residual food, verily Aditi conceived. (3) From the residual food itself he thereby bears the semen.

Bones verily are these what are the sacrificial sticks It is semen what is the ghee In that he having anointed the Samidhs with the ghee lays them [on the fire] he thereby places the bones themselves in the semen

He lays on three [Samidhs] for constituting a Mithuna [parents and the child are called a Mithuna or pair] They should be as long as this [as demonstrated by the teacher *pr lek bhinnayena*] measured by Prajapati the face of the Yajna (4) they should be as long as tl measured by the part [that is the blade of grass used for making th *pavitra*] of the Yajna they should be as long as this —so much verily is the manly vigour in a man —measured by the manly vigour [as indicated by the eye the ear etc on the span long face]

They [the Samidhs] should be wet [that is sappy] because th semen sprinkled up is just wet He should lay them belonging to an Asvattha tree standing conspicuous (*citrya sya*) [Thereby] there indeed wonderful (*citram*) [prosperity for him] He should lay the with [the recital of] Rk verses referring to Ghrta (5) This verily is Agni s dear abode what is ghee With the dear abode itself he endows him and also with splendour

For a Brahmana he should lay on [the Samidhs] with [the recital of] verses in the Gayatri metre,—for the Brahmana has the Gayatri as his [special] metre—for the sake of regaining his own metre, for a Rajanya [Ksatriya] with verses in the Tristubh metre—for the Ksatriya has the Tristubh as his [special] metre—for the sake of regaining his own metre (6) for a Vaisya with verses in the Jagati metre—for the Vaisya has the Jagati as his [special] metre—for the sake of regaining his own metre.

He should preserve him [the fire] for one year for the semen laid develops in a year If in a year he [the fire] does not bend low [that is is not successfully generated] for him he should lay on Samidhs again for that is the semen itself laid which goes on developing

He should not eat flesh, he should not approach [his] wife (7) If he were to eat flesh if he were to approach his wife he would be without manly vigour the fire would not become favourable to him

Wishing to establish the fire the next day he cooks the Brahmaudana [to-day]. The Adityas verily going high up from here, reached the heavenly world. They verily for us back one going up from here These surely are verily the Adityas what are the Brahmanas [By

cooking the Brahmaudana] he secures indeed their agreement, (8) they do not force him back.

Doctors of theology ask Where is that fire to be generated who would bring forth cattle and progeny for us? [The answer is]—he should enkindle the fire that [whole] night with dry pieces of wood and in it he should heat up the [two] Aranis by dawn (*upavyuṣam*) Just as a cow ripe for pairing takes [herself] near a bull so it is just the same here. Having brushed aside the ashes, he churns out the fire (9) That same is [that is, brings about] the continuity of the fire Having churned it out he carries it eastward The semen indeed laid for a year itself generates

They say the fire of him is not [properly] established who establishes it without laying on the Samidhs [as described before]. He should lay them on a year prior [to the setting up of the fire], having secured it for a year, he should establish it If he would not lay on [the Samidhs] for a year, he should lay on for twelve nights prior [to the Agnyadhana] Twelve nights verily stand for a year And they [the Samidhs] are [as good as] laid on for a year itself for him If he would not lay on for twelve nights, he should lay on for three days previously, they are [in that case] indeed laid on [rightly and truly] for him. (10)

No 6 B

Agni, verily, is Samvatsara Āditya Parivatsara, the Moon Idavatsara Vayu Anuvatsara

When he sacrifices with the Vaisvadeva offering, he thereby reaches the same Agni-Samvatsara. Therefore 'one sacrificing with the Vaisvadeva hopes for welfare lasting for the Samvatsara'—this blessing [the Hotr] should invoke

When he sacrifices with the Varunapraghāsa offerings he thereby reaches the same Aditya-Parivatsara. (1) Therefore 'one sacrificing with the Varunapraghāsas hopes for welfare lasting for the Parivatsara'—this blessing [the Hotr] should invoke

When he sacrifices with the Sakamedha offerings he thereby reaches the same Candramas-Idāvatsara Therefore 'one sacrificing with the Sakamedhas hopes for welfare lasting for the Idavatsara'—this blessing [the Hotr] should invoke

When he sacrifices with the Pitryajna [sacrifice to the Manes] he thereby pleases [or reaches] in due order the gods themselves And, verily, now for him Vayu and Anuvatsara remain unpropitiated

When he sacrifices with the Sunasiriya, (2) he thereby reaches the same Vayu-Anuvatsara Therefore 'one sacrificing with the Suna siriya hopes for welfare lasting for the Anuvatsara'—this blessing [the Hotr] should invoke

Some say he who sacrifices with the Cāturmasya [four-monthly] offerings, verily, desires [to reach] the Samvatsara He, to be sure, reaches the Samvatsara who knowing thus sacrifices with the Caturmasyas

The All-gods sacrificed together they sacrificed to Agni alone, they won this world (3) where Agni is When he sacrifices with the Vaiśvadeva [sacrifice], he wins this same world where Agni is, he secures the companionship with Agni himself When one sacrifices with the Vaiśvadeva, one secures [the status of] the house-lord of the Samvatsara

When he secures the house-lord of the Samvatsara, he then secures [the status of] the sacrificer-with-thousand When he secures the sacrificer-with-thousand (4) he then secures [the status of] the Grhamedhin [the house-holder who acts according to the injunctions of the Śruti and the Smrti] When he secures the Grhamedhin, then he becomes Agni, when he becomes Agni, then he becomes a cow

This, verily, is the measure [or limit] of [the fruits secured by performing] the Vaisvadeva This, verily, is the lowest [reward] of those [secured from the remaining Varunapraghasa and others] Higher and higher than this are the [other] blessings In that the All-gods sacrificed [with it] therefore is the Vaisvadeva so called. (5)

Now, Āditya sacrificed to King Varuna with the Varunapraghasa offerings He won this world where Āditya is. When one sacrifices with the Varunapraghasa offerings, one wins this same world wherein Āditya is, he secures the companionship with Āditya himself In that Āditya sacrificed to King Varuna with the Varunapraghāsas therefore the Varunapraghasas are so called

Now King Soma sacrificed to the Chandases [metres] with the Sakamedha offerings (6) He won this world where the Moon shines When one sacrifices with the Sakamedha offerings, one wins this same world wherein the Moon shines, he secures the companionship with the

Moon himself Soma, verily is the Moon This one verily actually eats up the Soma who knowing thus sacrifices with the Sakamedha offerings In that King Soma and the metres thrived together (7) the Sakamedhas are so called

Now the seasons the Pitrs sacrificed to Prajapati the Father with the Pitryajna [sacrifice to the Pitrs] They won this world where the seasons are When one sacrifices with the Pitryajna one wins this same world where the seasons are he secures the companionship with the seasons In that the seasons the Pitrs sacrificed to Prajapati the Father, with the Pitryajna the Pitryajna is so called (8)

Now the herbs sacrificed to this god [Rudra] with the Tryambaka offerings saying May we grow luxuriantly Accordingly they, verily grew luxuriantly He who knowing thus sacrifices with the Tryambaka offerings prospers with progeny and cattle

Now Vayu sacrificed to Paramesthin [Prajapati] with the Suna siriya sacrifice He won this world where Vayu is When one sacrifices with the Sunasiriya one wins this same world where Vayu is (9), he secures the companionship with Vayu himself

Doctors of theology ask Does the sacrificer with the Caturmasya [seasonal four monthly] sacrifices pass away or not? [The answer is] living verily he merges into the seasons If he dies in the Vasanta [season] he becomes Vasanta if in the Grisma he becomes Grisma if in the Varsa Varsa if in the Sarad Sarad if in the Hemanta Hemanta Having become the season he merges into the Samvatsara, Samvatsara is Prajapati and he [the Caturmasyayajin] verily becomes one with Prajapati

No 6 C

All this verily had been nothing whatsoever in the beginning There was no heaven [or sky] no earth no middle region It being unmanifest itself thought May I come into being It practised penance from it that had practised penance smoke was produced It further practised penance from it that had practised penance Agni was produced It further practised penance from it that had practised penance, light was produced It further practised penance, *from* it that had practised penance flame was produced It further practised penance, *from* it that had practised penance were produced rays of flame It further practised penance, from it that had practised penance, were produced

the flashes of light It further practised penance, it (all) became solidified like a cloud

It broke open the lower belly (2) that became the sea therefore they do not drink of the sea. For they regard it as the conception in the womb Therefore [even to-day] *prior to the birth of a creature, waters* flow out

Then Dasahotr was created, Prajapati, verily, is *Dasahotr* He who knowing thus the power of penance practises penance, does become powerful

All this verily had been mere waters That Prajapati wept (3) 'Why have I been created if [there is nothing more on] this unestablished [earth]? What [tears] *fell* into the waters that became the earth, what he wiped off that became the middle region what he tossed on high that became the heaven In that he wept therefore these two [heaven and earth] are called Rodasi (4) At the *house of* him who knows thus they weep not This verily, is the birth of these worlds He who knows thus the birth of these worlds does not become distressed *in these worlds* He [Prajapati] secured this [*earth*] established [or stable]

Having secured this [earth] stable he desired May I produce' He practised penance He conceived he created the *Asuras from* the lower part (5) For them he provided [lit milked] food in an earthen vessel. What had been his body [*for creating the Asuras*], he destroyed, that became the Night

He desired May I produce He practised penance He conceived; he created the creatures by means of procreation itself Therefore these [creatures] are many [or form the majority] for he created these through procreation (6) For them *he provided milk in a* wooden vessel What had been his body [for creating the creatures] he destroyed, *that became the Moon light*

He desired May I produce He practised penance He conceived he created the seasons *by* [hi] *shoulders themselves For them* he provided ghee in a silver vessel What had been his body [for creating the seasons] (7) he destroyed, that became the Junction *of Night* and Day

He desired 'May I produce' He practised penance *He conceived*; he created the gods from his mouth For them he provided the

Soma in a green vessel What had been his body [for creating the gods] he destroyed, that became the Day (8)

These verily, are the milkings of Prajapati For him who knows thus the people yield desired objects (*duhah*)

The day, verily, had been for us' [the gods said] therefore the gods are so called He who knows thus the godly nature of the gods becomes possessed of gods [or light]

This verily is the birth of Days and Nights He who knows thus the birth of Days and Nights, does not become distressd throughout days and nights (9)

From the Unmanifest was first created the mind, the mind created Prajapati, Prajapati created the creature. Therefore verily is this most distant established in the mind itself whatsoever exists Therefore this is Brahman called Svovasyasa [which becomes more and more prominent day after day]

Dawning and dawning and bringing forth greater and greater prosperity [the Dawn] dawns for him he is born with progeny and cattle he secures the measure [of the glory] of Paramesthin, he who knows thus (10)

No 6 D

'To you on the impulse of the god Savitr' he says for the sake of proper impulse 'With the arms of the Asvins he says for the Asvins are the Adhvaryu [priests] of the gods 'With the hands of Pusan' he says for the sake of the control [of his hands] 'I pour together' he says he pours together the flour mass (*enam*) with due regard to the deities The waters have mixed with the waters the plants [or vegetables] with the sap he says the waters, verily, nourish the plants the plants nourish the waters among these they nourish each other (1)

Therefore he says thus 'Join you wealthy ones with the moving ones sweet ones with the sweet he says Waters verily are wealthy the cattle moving on plants sweet Waters plus cattle—having joined them together in one for him [the Yajamana] he makes them sweet With You are produced from the waters mix you well with the waters i e thoroughly knead [the flour] as in a good show [of rain having penetrated through this [earth] (2)

the waters make the plants thrive so it is in the present case. 'For generating I join you' he says thereby he sustains the progeny itself 'For Agni you, for Agni and Soma' he says for excluding [other deities] 'You are the head of Makha' he says the sacrifice verily, is Makha, this is his head, what is the Purodasa [the flour-cake] Therefore he says thus (3)

'You are the cauldron (*gharmah*) containing all life' he says, he gives compl te [or full] life itself to the sacrificer 'Extend widely and let your lord of the sacrifice be extended widely' he says, he makes the sacrificer himself extend [that is thrive] in progeny and cattle 'Take on skin' he says he makes the whole of it possessed of body Then having brought water he moistens it, thereby he puts on skin over the flesh itself therefore by skin is flesh covered This one, verily is the cauldron uncooled (4)

heated up after each half month what is the Purodasa It is capable of burning the sacrificer by its heat, he carries round the burning fire brand and makes it a veritable animal victim to pacify it and to prevent it from burning He carries the fire brand thrice —for a sacrifice is three-fold—for the driving away of Raksases The Raksas is obstructed the enemies are obstructed he says (5).

for the obstruction of the Raksases The Raksases verily, desired to destroy the Purodasa placed in position [on the fire] in heaven there was a Raksas-destroying fire called Naka He alone drove away the Raksases from this [Purodasa] Make the god Savitr cook you he says impelled by Savitr alone he cooks it On the highest firmament he says for driving away the Raksases 'May not Agni burn your body too much he says, for not over burning it. 'O Agni, guard the offering he says for protecting [it] (6)

'Without over burning cook [it] —thus he issues command [to the Agnidhra] he extends the yajna itself by speaking about the offerings and stimulates taste (in the gods by instructing] about avoiding over baking and cooking Purodasa verily, is the brain if one does not clothe it round the brain would stand exposed He clothes [it] therefore the brain remains concealed (*guha*) He besmears it with ashes therefore the bone is concealed by flesh (7)

He besmears it with a broom (*veda*) th refore is the head concealed by [or covered with] hair He is not liable to become bald headed who knows thus Purodasa verily is the representative [or

image] of the animal victim It should not be besmeared without [the recitation of] the Yajus Mantra as that would be of no avail [without the Yajus Mantra] and the cattle of the sacrificer would be liable to perish 'Be united with the prayer' he says, prayer (*brahman*) verily, is the vital airs (8)

The vital airs are cattle, he unites the cattle with the vital airs themselves, they are not liable to perish The sacrificer, verily is the Purodasa, progeny [and] cattle are the ashes [lit excrement] In that he besmears it thus, he enriches the sacrificer himself with progeny [and] cattle The gods, verily, having got ready an oblation said 'Where shall we wash down this?' That Agni said (9)

'Place [your] bodies into me I shall create for you him where you would wash down' Then the gods placed [their] bodies in Agni Therefore they say 'Agni is all deities' He, by means of an ember let fall [the essence of the gods] into the waters From that was born Ekata He let fall a second time (10)

from that Dvita was born He let fall a third time, from that was born Trita In that they were born from the waters, therefore the Āpyas [water born] are so called in that they were born from the bodies (*ātmabhyah*) the Ātmyas are so called Those gods washed down on the Āpyas, the Āpyas washed down on the Suryabhyudita [who is asleep when the sun rises] the Suryabhyudita on the Suryabhinimrukta [who is asleep when the sun sets] (11)

says, he [thereby] infuses the very energy into the sacrificer *Possessed of a thousand spikes and a hundred glittering edges'* he says he thus just proclaims the form and potency of it *You are the wind of sharp edge'* he says, Vayu verily, is the edge (1)

He places the edge itself in it There was verily an Asura named Visad [Poison-eater] He felt afraid [thinking] The gods would be overpowering me by means of the sacrifice He vomitted out on the earth it [thus] became unholy Moreover when Indra killed Vrtra his blood flowed on the earth it [thus] became unholy *'O earth where the sacrifice is offered to the gods'* he says (2)

He [thereby] just makes this [earth] holy and fit for a sacrifice to the gods *May I not harm the root of your plant* he says for avoiding doing harm to the plants *Go to the fold the place for the cows* he says Metres verily are the fold the place for the cows [also speech] He makes the metres themselves for him [the Yajamana] the fold the place for the cows *May heaven rain for you* he says — rain verily is heaven—he [thus] secures rain itself *Bind O god Savitr,in the furthest region* he says (3)

There are verily two [kinds of] men — whom indeed he hates and who hates him [Savitr] binds both those in the *furthest region with a hundred fetters He who hates us and whom we hate thence let him not free* he says so that he may not escape There was an Asura named Araru He lay on the earth concealed from view Him the gods drove away from the earth with [that is reciting the Mantra] *Araru is driven away from the earth* Araru, verily is [the prototype of] a rival When he says *Araru is driven away from the earth* (4)

he drives away from the earth the rival himself They thought This one [that is Araru] verily would be flying up to heaven from here With *Let not Araru mount heaven for you* they kept him away from heaven Araru verily is [the prototype of] a rival When he says *Let not Araru mount heaven for you* he keeps away from heaven the rival himself He removes the woods and grass with the Yajus mantras he [thereby] drives away the rival from the earth only He removes a second time (5)

he [thereby] drives him away from the middle region itself he removes a third time he [thereby] drives him away from heaven itself He removes a fourth time silently he [thereby] drives him away

from the infinite space itself This [earth], verily, belonged to the Asuras in the beginning, as much as one seated would look round upon, to the gods Those gods spoke 'Let there be in l et [some portion] of the earth for us also (6),

how much (*kyam*) would you give us? 'As much as you would yourselves mark out [replied the Asuras] They marked out and made secure on the south with '[Let] the Vasus [grasp] you' on the west with 'the Rudras you', on the north with 'the Adityas you' They conquered through [the Āhavanīya] Agni on the east through Vasus on the south, through Rudras on the west through Ādityas on the north He for whom knowing thus they mark out [and secure] the Vedi [the sacrificial altar] (7)

becomes powerful himself, his rival is defeated 'On the impulse of the god Savitr' he says for proper impulse 'Wise ones perform the rite' he says for the work inspired is done The holy and the unholy portions of the earth get separated, the eastern and the northern parts are holy, the western and the southern unholy He makes the eastern and the northern region sloping downward, he [thereby] makes this [region] just holy and fit for offering sacrifice to the gods (8)

He raises up the two eastern shoulders of the Vedi for securing thoroughly the Ahavanīya fire, the western portion is the hips for securing thoroughly the Garhapatya fire and moreover for forming up a couple He digs up whatever is unholy from it that he removes he digs up thereby the plants [or weeds] perish (9)

He cuts the root [thereby] he cuts the root [that is the abode] of the rival him elf Rakṣases verily rise up along the root that stands up If he were to cut [the root] by the hand, his progeny would have bad nails He cuts with the pick axe, the pick axe verily is the thunder bolt by means of the thunder bolt itself he drives away the Rakṣases from the sacrifice A Vedi dug too deep is sacred [only] to the Pitrs he digs up so much [that is span deep] (10)

measured by Prajapati by the face of the sacrifice The Vedi hid herself from the gods They found her at [a depth of] four fingers, therefore the Vedi should be dug up four finger deep He digs up four-finger deep for the weeds [or plants] stand firm at a depth of four fingers He digs up till [he reaches] firm soil he [thereby] makes the sacrificer himself firm He should make [the Vedi] higher on the south, [thereby] he brings into shape the sacrifice for the gods (11).

He makes it possessed of [that is, overspreads the Vedi with] soft earth (*purīṣa*), the progeny, the cattle, verily, are the Purīṣa By means of the progeny and cattle themselves he makes him possessed of Purīṣa He takes to the latter parigraha [marks and preserves a second time] So big verily, is the earth as the Vedi is Having driven out the rival from her of this measure, he takes to the second parigraha for himself 'You are the rite, you are the abode of rite you are the glory [or support] of rite', he says This is just as the Yajus mantra describes it [and so no comment is needed] (12)

He, verily, acts thus as it were in a cruel manner, who prepares the Vedi With, You are the holder, you are the self holder' he smooths it for pacification. You are broad and you are wealthy' he says he makes her indeed broad and wealthy 'Before the cruel foe slips away O glorious one he says, for holiness 'Taking up the earth, with plenteous drops, the earth which they place in the moon by their offerings' he says, having removed whatever was unholy in her and having made her holy fit for sacrificing to the gods, (13)

he infuses into her what is holy in the moon 'Which wise men use to guide them in the sacrifice' he says, for praising [or revealing] [The Adhvaryu instructs his assistant] Place aright the waters, bring near the sacrificial sticks and grass cleanse the ladles, big and small, engirdle [make ready] the [sacrificer's] wife, come up with the ghee' to ensure the proper sequence [of the acts] He brings near the waters [for sprinkling over the altar] —waters, verily are Rakṣas-killing (14)

for the driving away of the Rakṣases He places [the waters] on the path of [chalked out by] the pick axe for the [unobstructed] continuity of the sacrifice Asita Devala indeed has said 'So much water verily is in the other world as [are] the sacrificial waters [here] Therefore large quantities [of water] should be secured About to throw away the pick axe, he should think of him whom he hates, [then] he gives him over to grief itself

No 6 E

Prajapati created the gods, they were born bound up with sin He divested them of [that sin], in that he divested [them of sin], therefore he [came to be called] Vidyut. He cut off that [sin], in that he cut off, therefore he [came] to be called] Vrsti Therefore where these [two] deities [Vidyut and Vrsti] are prominently present, they indeed surely divest him [the sacrificer] of the sin there (1)

and cut it off This point of decision [or ruling re the use of the two Mantras] obtains in the case of the Agnihotra only others however say 'in the case of all sacrificial rites [In the case of the Agnihotra] he [the sacrificer] about to offer the offerings should touch his lips with water with [that is, repeating] You are Vidyut divest me of the sin', also after having offered the oblations, he should touch his lips with water with You are Vrsti, cut off my sin' [In the case of the sacrifices], about to commence the sacrifice and after having sacrificed [he should respectively repeat the two Mantras] These [two] deities indeed surely divest him of the sin (2)

and cut it off There was indeed Atyamha son of Aruni Having told a Brahmacarin [pupil of his] the questions to be asked he sent [him saying] 'Go hence, ask Plaksa son of Dyampata ' Do you know or do you not know the Savitra [fire]? Having gone to him he asked 'The preceptor has sent me [to ask you]—Do you know or do you not know the Savitra [fire] ' He indeed said 'I know [it]'

'In what is it [the Savitra] established [asked Atyamha], in the Parorajas [beyond Rajas] [answered Plaksa] Who is that what is Parorajas?' 'This one [the Mandalatman] verily is the Parorajas who shines he indeed said [But] this one i Arvagrajas [on this side of Rajas], wherein is that one [established]? 'In Truth. What is that Truth? 'Penance (4)

'In what indeed is that penance [established] 'Energy' 'What is that energy? Prana Do not ask beyond Prana-thus the preceptor said to me' said indeed the Brahmacarin. That Plaksa son of Dyampata indeed said 'If verily O Brahmacarin you had asked beyond Prana your head would have fallen off I, on my part (*uta*) would [now] be superior to [your] preceptor who [arrogantly] carried on discussion with me about the Savitra' (5)

Therefore one should not carry on discussion about the Savitra He indeed, who, verily carries on discussion with one well-versed in the Savitra [mystery] about the Savitra, transfers [or forfeits] his glory to him, he [though] practising penance allows his glory to be secondary to that of [or surrenders his glory to] the other, in his case the glory surrenders the penance his penance surrenders the energy, his energy surrenders the Prana [to the latter] When he repeats 'Samjnanam Vijnanam [etc names of the days of the bright fortnight] Darsa Drsta [etc, names of the nights of the bright fortnight],' it is this same [Savitragni that he worships] (6)

And when he says Prastutam Vistutam [etc names of the days of the dark fortnight] Suta Sunvati [etc, names of the nights of the dark fortnight], it is this same [Savitragni] This one, indeed is those days this one the nights And when he says 'Citrah Ketuh [etc names of the 15 Muhurtas in each day of the bright fort night] Data Pradata [etc names of the 15 Muhurtas in each night of the bright fortnight] Savita Prasavita [etc names of the 15 Muhūrtas in each day of the dark fortnight] Abhisasta Anumanta [etc names of the 15 Muhurtas in each night of the dark fortnight] this one is the same [Savitragni] This one indeed is those Muhurtas of the day this one the Muhurtas of the night (7)

And when he says Pavitram Pavayisyan [etc names of the twelve bright fort nights in the year] Sahasvan Sahiyan [etc names of the twelve dark fort nights in the year] Arunah Arunarajah [etc names of the thirteen months] this one is the same [Savitragni] This one indeed is those half months this one the months And when he says 'Agnistoma Ukthah [etc names of the six Yajnakratus] Agnih Rtuh [etc names of the three main seasons] Prajapatih Samvatsarah [etc four names of Samvatsara] this one is the same [Savitragni] This one indeed is those Yajnakratus this is one the seasons, (8)

this is one the Samvatsara And when he says Idanim Tadanim [etc names of the fifteen Ksudrasuhmuhurtas] this one is the same [Savitragni] This one indeed is the Muhurtas of the Muhurtas This indeed was Janaka king of the Videhas he met the [deities presiding over the] days and nights They said to him 'He who knows us [as being Savitragnirupa] goes on abandoning sin (9)

he secures a full life, wins the heavenly world in his case food does not run short in yonder world He who knows thus indeed goes on abandoning sin secures a full life wins the heavenly world and in his case food does not run short in yonder world Ahina the son of Asvathya indeed realised the [mystery of the] Savitra [fire] (10)

He indeed having become a golden swan attained to the heavenly world and the companionship of Aditya He who knows thus having indeed become a golden swan attains to the heavenly world and the companionship of Aditya Devabhaga son of Srutarsi [or well versed in the Srauta ritual] indeed realised the Savitra [fire] Him indeed an invisible speech [thus] addressed (11)

Everything—it is a wonder—Gautama knows who knows the Savitra' He indeed said [or asked] 'Who are you this Speech'

'Here I am the Savitra [fire] the excellent [or highest] abode of the gods, possessing the secret lustre ' On this [being heard] Gautama indeed placing his garment in the Upavit fashion [as required in a sacrifice] prostrated [himself] on the ground [crying] 'Salutation [to you] salutation [to you]' (12)

He [the Sāvitragni] indeed said 'Fear not Gautama, by you verily has been conquered [your desired] world ' Therefore whoso ver knows the Savitra all of them win [their desired] worlds He ndeed who, verily, knows the eight syllabled Mantra of Savitra crowned with Sri [the syllable Om] is indeed crowned with lustre itself [The Mantra consists of] Ghrni two syllables Surya three syllables [when read as Suriya] Āditya, three syllables (13)

This, verily, is the eight syllabled Mantra of Savitra crowned with Sri [the syllable Om] He who knows thus is indeed crowned with lustre itself Referring to that this is said by a Rk—

What can he do with the Rk [that is the Vedas] who does not know it [Savitragnirupa] in which the imperishable highest heaven rests [o [all] the Rks [that is the Vedas] and all the gods Those alone who know that, these sit down [satisfied]'

Not indeed he who knows the Savitra has any use for the Rgveda for the Yajurveda for the Samaveda (14)

This thus is the divine disc that moves in the heavenly world revolving moist [because it produces rain] nourishing standing away from all creatures observing minutely He who knows thus goes indeed to the heavenly world being verily, moist, nourishing standing away from all creatures observing minutely Su a son of Vrsni indeed came upon Āditya To him he [Āditya] said 'Come know the Savitra This, verily, is the heavenly fire capable of enabling one to cross [the Samsara] born of the immortal [Paramatman] This one verily, is the Savitra, who shines [in the sky] come know me'—thus indeed he just said to him (15)

No 7

The Madhyamas performed a long sacrificial session on the Sarasvati There indeed even Kavasa sat down in [their] midst Him indeed these said 'The son of a female slave [or whore] verily, you are, not with you shall we eat ' He indeed enraged, running away praised the Sarasvati with this hymn She [the Sarasvati] indeed went after him Thereupon these considered [Kavasa] to be as though sinless

Having gone after him they said O seer, let there be a bow to you. Kill us not, you verily, are the best of us you whom she goes *after* [Thus] they indeed *implored* him and indeed removed his anger This itself is the greatness of Kavasa [who is] the introducer of the hymn [RV X 30] Now in that they go with [their] wives the Gandharva verily protect as agents (*j raty yit h*) in the waters the Soma of Indra They are indeed fond of women and they turn [their] minds towards them it is just as one should take the sacrifice of careless persons The sacrifice indeed bends down towards h m who knows thus He recites twenty [verses], they make up *the Viraj* [*metre*] The waters verily are connected with the Viraj food is the Viraj food is waters, thereby with food he enriches the victuals By [reciting] the first thrice [and] the last thrice they make up twenty-four The Gāyatri has twenty four syllables the Gayatri bears the morning pressing Thus indeed the waters have the form of the morning pressing So much for the Aponaptriya [the child of the waters' hymn]

No 7 A

Man verily is the sacrifice his head itself is the oblation holders, face the Ahavaniya belly the Sadas, food the Ukthas [litanies] (two) arm the Marjaliya [hearth] and the Agnidhriya *internal* divinities that are the altars within the Sadas support the Garhapa ya and [the fire] for cooking the fast milk And further his mind itself is the Brahman *priest* *Pra a the* Udgatr [*priest*] Apana *the Prastotr* Vyana the Pratihartr spe ch the Hotr eye the Adhvaryu procreat on the Sadasya body [or soul] the sacrificer limbs the Hotrasamsins *Thus when the Adhvaryu starts the stotra he th reby unites tl o* eye itself with the Prai a breaths and further thereby connects the Ap ins with the mind And when the Prastotr addre ses the Brahman [*priest*] *with O Brahman shall we* praise *O Prasastr* " [*it means that*] Mind is the leader of these Prai as impelled by tl mind may we praise with the Stoma and further he thereby connects the Ap na with the mind An l when tl e *Brahman* approves of the *Stotra* he thereby unites the mind itself with tl e Pr as an l further thereby connects the Ap na with the min l And when tl e Prastotr b gins to praise he thereby places *the Apana itself in* the *Pra n* And when the Udgatr chants he thereby pla es the Pr a itself in the Vy na And when the Pratihartr rounds up h places the Vy na itself in the Prana. In th s ver *manner all deities are established in tl o Prana* itself And when the Hotr connects the Sastra with the Saman—speech

verily, is the Hotr–he thereby unites speech itself with the Pranas and further he thereby connects the Apana itself with the mind And when the Hotrasamsins make a continuity of the Samans, they thereby connect the limbs themselves with the Pranas When the sacrificer sings in accompaniment to the stotra—the Pranas verily, are the Udgatrs–he thereby places the Pranas themselves in himself Therefore outside the altar, the sun should neither set for him nor rise nor should he make preparations, nor utter the invitation, nor utter the Vasat call, nor heat in a place other than the altar [thinking] 'Otherwise I shall be taking away the body from the Pranas

No 7 B

And further he said. Daivodasi [son of Divodasa] Pratardana having gone to the long sacrificial session of the Naimisiyas and having glided up raised [questioned about] the [following] doubtful point 'If the priest in the Sadas were to draw attention to a flaw passed over, or some one of the priests were to note it, how could it become flawless in your opinion (vah)?' They indeed kept silent Of them Alikavu Vacaspata was the Brahman priest He indeed said 'Not do I know of this, well I shall ask the aged Jatukarnya the teacher of [our] fore-goers Him indeed he asked 'If the performer himself were to note the flaw passed over or some one else were to draw atttention [to it] how would that flaw become flawless?—By reciting the Mantra once again or by an oblation?' The Mantra should be recited again' so indeed said Jatukarnya Him Alikavu again asked 'The Sastra or recitation or the Nigada or the Yajya or what else—should one recite that all in full once again' 'As much only as had a flaw should be recited–whether it be a Rk or half Rk a quarter verse, or word or letter'—so indeed said Jatukarnya Now indeed Kausitaki said 'One should not recite the Mantra again nor offer the oblation this is flawless–[thus indeed said Kausitaki] for, whatever flaw in the sacrifice the Hotrs unconsciously make, all that Agni the Hotr of the gods, makes flawless This is declared in a Rk [RV X 2.5]

No 8

(14) Manu verily had a bull Into it an Asura-killing enemy-killing voice had entered Owing indeed to its snorting and bellowing, the Asuras and Raksases used to go away being crushed Then those Asuras spoke to one another 'Misery [or evil] alas! this bull to us does bring, how possibly can we destroy it?' Now Kilata and Akuli were the two Brahman priests of the Asuras

Translatio No 8 B

moved on dividing it with ox hil from the res to [or facing the east

(3) That verily, the gods heard of [and said] The Asuras verily, are now dividing this earth make a move on w shall go to where the Asuras are dividing th s [earth] What would re be [that is, we would b nowl ere] if we were not to get a share in it Placing Visnu-the sacrifice it lf—in the front they repaired [to the Asuras

(4) They indeed said Give us [al o] a share in this earth l t there indeed be a part for us also in th s [earth] The Asuras as though feeling jealou [or intolerantly said As mu h a this Vi nu would rest upon so much we give vo r

(5) Now Vi nu was a dwarf [still] the gods were not disrespect ful to it [the offer of the Asuras thinking] Much verily have they given us who [or in that they] gave us [region] equal in size to the sacrifice

(6) Having lai l Visnu down facing the east they enclosed him about with the metres on the south si le with 'With the Gayatri metre I enclose you' [Vaj S I 2] on the west side with With the Tris tubh metre I enclo e vo i on the north side with 'With the Jagati metre I enclose you'

(7) Having [th is] en lo ed him about with the metres, [and] having establisl ed Agni on the east side they moved on worshipping and toiling about with it [Vi nu or the sacrifice] Thereby they obtained this whole earth And in that they obtained th s whole earth with it therefore it is called the Vedi [altar] Therefore they say 'As much in extent the Vedi is, so mu h is the earth for by it [the altar] they obtained this whole [earth] And in the same manner, verily he wrests this whole [earth] from the enemi s excludes the enemies from a share in it who knows this thus

No 8 B

(1) [Owing] a debt verily is h born who has come into existen e when he is just being born [he owes a debt] to the gods to the seers, to the Pitrs and to human beings

(2) In that he is indeed enjoined to sacrifi e thereby he is born [owing] a debt to the gods Th is in th at he sacrifice for them gives offerings to them he does th s for [dis harging h s debt to them [the gods]

(3) And in that he is indeed enjoined to recite [the Vedas] thereby he is born [owing] a debt to the seers Thus for [discharging his debt

to] them [the seers] he does this, for they call one who recites the Vedas 'the treasure-guardian of the Ṛṣis'

(4) And in that he is enjoined to have offspring thereby he is born [owing] a debt to the Pitṛs Thus for [discharging his debt to] them [the Pitṛs] he does this in that there is [secured by him] a continued [and] uninterrupted offspring for them

(5) And in that he is enjoined to harbour [or offer hospitality to the guests] thereby he is born [owing] a debt to human beings Thus for [discharging his debt to] them [the human beings] he does this in that he harbours them in that he gives them food He who does all these has fulfilled all his duties, by him all is secured, all is conquered

No 8 C

(1) Prajapati all alone verily was this [universe, or here] in the beginning He thought 'How possibly shall I be many?' He toiled on, he practised austerities He created living beings Those living beings created by him passed away [or perished]—they were these birds, man verily is the nearest to Prajapati, two-footed verily, is man, therefore birds are two-footed

(2) That Prajapati thought 'Even as before I was alone, just in the same manner, I am even now alone He created a second [race of living beings], those also passed away, that [second race] was the small crawling reptiles other than serpents A third [race of living beings] he created, they say, those his [Prajah] also passed away, they are these serpents These indeed were the two-fold [beings] only [so] said Yajnavalkya, three-fold however according to the Ṛk [RV VIII 90 14]

(3) That Prajapati, worshipping and toiling about thought 'How possibly do the living beings created by me pass away?' He indeed found out this same [reason viz]- Owing to want of feeding verily, my creatures pass away' He stocked milk in the breasts in the fore-part of his own body He [then] created living beings, and those living beings created by him, having indeed resorted to the breasts [lived], those thereupon continued to exist, they are these that have not passed away

(4) Therefore this has been said by the Ṛṣi '*Three-fold living beings have come to naught*' [RV VIII 90 14]—*those* [living beings] that had passed away, [referring] to them indeed this has been said—

'Others settled down around the adorable [fire, or sun]'—Agni, verily, is Arka, thus these living beings that had not passed away, they settled down around the fire, [referring] to them indeed this has been said

(5) 'On high [he or the great one] stayed within the worlds'—[referring] to Prajapati indeed this has been said,—'The purifier [wind] entered the regions'—the quarters, verily, are the regions, them this wind the purifier entered [referring] to them indeed this Rk has been uttered These living beings here are born just in the same manner, even as Prajapati created the living beings And now [as is noticed by all] only when the breasts of women get plump, and [also] the udder of cattle, then whatever is born is born [or lives], those [beings] then resorting to the breasts themselves continue to exist

(6) That milk, verily, is indeed food, for this Prajapati in the beginning created [as] food. And that food itself, verily, is the living beings, for owing to food they continue to exist And now [as is noticed by all] resorting to the breasts indeed of those that have milk, they continue to exist And where those have no milk, they make them as soon as they are born feed on [something], and thus they continue to exist by means of food, therefore food, verily, is the living beings

(7) He who desirous of offspring sacrifices with this oblation, makes just himself the sacrifice which is Prajapati.

(8) There is, verily, a cake on eight potsherds for Agni Agni, verily, is the mouth the progenitor of the deities, he is Prajapati, therefore [the cake] is for Agni

(9) Then is [offered] a potful of boiled rice for Soma Semen, verily, is the Soma, thereby he lets fall the semen Soma in Agni the progenitor, thus that is at the outset a productive union

(10) Then [is offered] a cake [on twelve potsherds or on eight potsherds for Savitr Savitr, verily, is the impeller of the gods, Prajapati the progenitor from the middle [or intermediate], therefore there is [the cake] for Savitr

(11) Then is [offered] a potful of boiled rice for Sarasvati, [and] a potful of boiled rice for Pusan Sarasvati, verily, is a woman and Pusan a man possessed of manly vigour, thereby there is again a productive union From this two fold productive union, verily, Pra-

japati created the living beings—from the one [he created] *the erect* ones from the other those bending down In the same manner *here* from this same two fold productive union [the sacrificer] *creates the* living beings—from the one the erect ones, from the other *those bend*ing down Therefore verily there are these five oblations

(12) Then after that is the abode for the Payasya [curds] *but* [before that is] a cake on seven potsherds for the Maruts The Maruts verily are the people the people of the gods Those indeed roamed about here as though uncontrolled They having appproached Prajapati the sacrificer [or while he was sacrificing] said We verily, shall destroy these your creatures whom you are about to create by this oblation

(13) That Prajapati thought My previous creatures have passed away if indeed these destroy these [Prajah] then there would be nothing whatsoever left behind For them he assigned this share this Maruts cake on seven potsherds This is the [cake] on seven potsherds for the Maruts It is thus that it is on seven potsherds the host of the Maruts is [grouped into groups] of seven seven Therefore there is a cake on seven potsherds for the Maruts

(14) [He] verily should offer that with [the qualifying words] To the self strong for they by themselves secured this share or [because] they [the sacrificers] do not find an offering verse (*yajya*) and an invitatory verse (*anuvakya*) [prescribed for being addressed] to the Svatavas [self strong Maruts] And that [oblation] verily should be just for the Maruts [and for no other], for that is offered for the sake of the safety of creatures Therefore it is [meant] for the Maruts

(15) Then after that is the oblation of Payasya [curds] Owing to milk verily the creatures continue to exist [now] owing to milk they continued to exist [in the past] therefore the same [milk] by which indeed they [the creatures] continued to live and by which they continue to live he now offers to them Thus those creatures which he creates by means of the previous oblations continue to exist by this milk by this Payasya [curds]

(16) Therein is a [productive] union Payasya is a woman and the whey is semen from that union was produced in order the All without any limit Thus because out of this union was produced in order the All without any limit therefore it [the Payasya oblation is] for the Visvedevas

(17) Then there is a cake on one potsherd for Heaven and Earth Having indeed created the Prajas by means of these oblations, Prajapati enclosed them by [or within] heaven and earth And thus these are enclosed within heaven and earth In the same manner here he who creates Prajās by means of these oblations, encloses them within heaven and earth Therefore there is a cake on one potsherd for Heaven and Earth

No 8 D

(2) In heaven verily, there was Soma and the gods here [on the earth] Those gods desired 'Let Soma come to us, let us sacrifice with him [when] come' They created these two illusions Suparni and Kadrū Vak [Speech] herself [was] Suparni, [and] this earth] Kadru They caused discord between them

(3) They two indeed quarreling [with each other] said 'Which one of us two could perceive farther away, she would win the self of both of us' 'Be it so' Kadru indeed said 'Perceive far away'

(4) That [or then] Suparni indeed said 'On the shore of this water [ocean] a white horse stands at a post, I see that, do you also see it?' 'That indeed [I see]' Then indeed Kadru said 'Its tail has been hanging down, now the wind is shaking it, that I see'

(5) When that Suparni said 'On the shore of this water [ocean]'—the altar, verily, is the water [or ocean] she thereby referred to the altar, 'a white horse stands at the post'—Agni, verily, is the white horse, and the Yūpa [sacrificial post] the post And when Kadrū said 'Its tail has been hanging down, now the wind is shaking it, that I see'—that was indeed the rope [or girdle] itself

(6) That Suparni indeed said 'Come now, let us fly [thither] to know which one of us two wins' That Kadru indeed said 'Do you fly yourself, you, verily, would tell us which one of us two wins'

(7) That Suparni indeed flew away and it was indeed even just as Kadrū had told Her [when she had] come back, she [Kadru] said 'Have you won or I?' 'You' she indeed said This episode is called 'Sauparnikadrava'

(8) That Kadrū indeed said 'I, verily, have won your own self In heaven is yonder Soma, bring him [here] for the gods, by means of him redeem yourself from the gods' 'Be it so' [Suparnī said] She [Suparnī] created the metres That Gayatri brought Soma from heaven.

No 8 E

(1) Prajapati verily was in the beginning all this He desired 'May I exist may I be many He toiled on he practised austerities From him who had toiled on and who had practised austerities the waters were created therefore from a person heated up waters are produced

(2) The waters said Where would we be? Be heated [or practise austerities] he [Parjapati] said They became heated they created foam therefore foam is produced of heated waters

(3) The foam said Where would I be? Be heated he said It [foam] became heated it created clay This foam verily becomes heated when it floats on the waters covering [them] when it is beaten up it becomes clay itself

(4) The clay said Where would I be Be heated he said It became heated it created sand It is the clay verily that is heated when they plough it Therefore only if [or when] they plough very fine it just becomes as though sandy Thus far indeed the [question asked by various created things] Where would I be Where would I be?

(5) From the sand he created the pebble—therefore the sand is finally the pebble itself —from the pebble the stone therefore the pebble is finally the stone itself —from the stone ore [or iron]—therefore they smelt ore from stone —from ore gold—therefore ore much smelted becomes as though shining like gold itself

(6) Now what was created was oozing so because it was oozing, therefore *akṣara* [a syllable was produced] therefrom Because it oozed out eight times that same octosyllabic Gayatri was produced

(7) This [creation] verily, has become the support [so Prajapati thought] that became the earth He spread it out that became the Prthivi [broad] On this [Prthivi thus brought into being as] the support the beings and the lord of beings became consecrated for a year The lord of beings was the lord of the house [the sacrificer] and Usas [Dawn] the wife

(8) Now as for those beings they were the seasons and as for the lord of beings he was the year and as for the wife Dawn she was Usas These same aforesaid beings and the lord of beings the year sprinkled semen in Usas Then a boy was born in a year he cried

(9) To him Prajapati said 'Boy, why do you cry since you are born out of toil and penance?' He said 'I having no name given to me, verily, have evil not destroyed for me, give me a name' Therefore one should give a name to the child when born, he thereby destroys the evil itself for him—[he should give] even a second, even a third [name] he thereby destroys the evil for him time after time

(10) To him he [Prajapati] said 'You are Rudra And be cause he gave him that name, Agni became that form Agni, verily, is Rudra because he cried therefore [he is] Rudra He said 'Might ier than that verily I am, do give me [another] name

(11) To him he [Prajapati] said 'You are Sarva' And be cause he gave him that name, the waters became that form The waters, verily, are Sarva, for all this indeed is produced from the waters He said 'Mightier than that verily, I am, do give me [another] name

(12) To him he [Prajapati] said 'You are Pasupati And b cause he gave him that name the plants became that form The plants, verily, are Pasupati, therefore when the cattle obtain plants they lord it over them [or play the lord] He said 'Mightier than that, verily, I am, do give me [another] name

(13) To him he [Prajapati] said 'You are Ugra' And because he gave him that name, Vayu became that form Vayu verily, is Ugra, therefore when it blows forcibly, they say 'Ugra is b'owing' He said 'Mightier than that verily, I am, do give me [another] name'

(14) To him he [Prajapati] said 'You are Asani' And because he gave him that name the lightning became that form The light ning verily is Asani, therefore whom the lightning strikes, of him they say 'Asani has struck [or destroyed him]' He said 'Mightier than that, verily, I am, do give me [another] name'

(15) To him he [Prajapati] said 'You are Bhava' And because he gave him that name Parjanya became that form Parjanya, verily, is Bhava, for from Parjanya [rain] all this comes into being He said 'Mightier than that verily, I am, do give me [another] name'

(16) To him he [Prajapati] said 'You are Mahadeva.' And be cause he gave him that name, the moon became that form Prajapati verily, is the moon, Prajapati, verily, is Mahadeva He said 'Mightier than that, verily I am, do give me [another] name'

(17) To him he [Prajapati] said 'You are Isāna And because he gave him that name, Āditya [the Sun] became that form Āditya verily, is Isana, for Āditya rules over all this He said 'So much [or great] verily, I am, *do not give me other name after this*'

(18) These then are the eight forms of Agni, Kumāra is the ninth, that same is Agni's three fold [or three times three] state.

(19) And because there are just eight forms of Agni—Gayatri is octosyllabic—therefore they say Agni is Gayatra [belonging to Gayatri] And this same boy entered into the forms one after another (*anu*) Not verily, do they see Agni as though a boy, these same *forms* of his they see for these forms he entered into one after another

(20) This same [Agni that is, the fire-altar] one should build up just in a year One should recite [or study] for a year 'For two [years]' so indeed some say for in one year verily, they sprinkled the semen and in one year that boy was born, therefore for two [years] indeed one should build up for two [years] one should recite He should, however build only for a year he should recite for a year The same semen verily, which is sprinkled is brought forth, then it stays on undergoing transformation and growing Therefore one should build only for a year and should recite for a year He gives a name to him [Agni when] built up *thereby he drives away evil itself from him* He names him Citra [with] You are Citra [bright]' for Agni is all bright things.

No 8 F

(1) The dawn verily is the head of the sacrificial horse, the sun the eye the wind the Prana, the opened [mouth] Agni Vaisvanara The year is the body of the sacrificial horse the sky the back the Antariksa the belly, the earth the hoof the quarters the [two] sides, the intermediate quarters the ribs the seasons the limbs, the months and half months the joints *the days and nights the feet* (*pratisthā*) the constellations the bones the sky [clouds] the mass of flesh the sands the half digested *food* [*or foul matter*] *in the belly*, the rivers the bowels the mountains the liver and the lungs the plants and the trees the hair, the rising [sun] the *forepart* the setting [sun] the hind-part, the lightning flash the yawning the thundering the shaking the raining the urination, *the speech the voice* [*or neighing*] *itself*

(2) The day, verily, was produced as the Mahiman [cup] in front of the horse, its source is in the eastern sea The night was produced

as the Mahiman [cup] behind it, its source is in the western sea These two Mahiman [cups] verily, came into being around the horse As [it having become] Haya he carried the gods, as Vajin the Gandharvas as Arvan the Asuras as Asva human beings The sea itself is its tying place, the sea its source

No. 8 G

(1) 'I have come for Brahmacarya [to study Vedas as a celibate religious student]' he says, thus he reports himself to Brahman itself Let me be a Brahmacarin' he says, thus he gives himself over to Brahman itself Then he [the Ācarya] says to him 'What name have you [or your name is Ka]?'—Prajapati, verily, is Ka, thereby having made him one belonging to Prajapati him elf he initiates him

(2) Then he takes his hand with 'Indra's Brahmacarin you are Agni is your teacher, I am your teacher, so and so'—These two [Indra and Agni], verily, are the most eminent and most powerful deities, to these same two most eminent and most powerful deities he gives him over' And so his Brahmacarin does not come to any harm whatsoever, nor he who knows thus

(3) Then he gives him over to the beings with 'To Prajapati I give you over, to the god [or shining] Savitr I give you over'—These two [Prajapati and Savitr] verily, are the most eminent and most powerful deities, to these same two most eminent and most important deities he gives him over And so his Brahmacarin does not come to any harm whatsoever, nor he who knows thus

(4) 'To the waters, and to the plants I give you over' [he says], thereby he gives him over to the waters and the plants 'To heaven and earth I give you over' [he says] thereby he gives him over to heaven and earth within which two all this exists 'To all beings I give you over for safety [he says] thereby he gives him over to all beings for safety And so his Brahmacarin does not come to any harm whatsoever, nor he who knows thus

(5) 'A Brahmacarin you are' he says thereby he indeed gives him over to Brahman 'Sip water' [he says]—Water, verily, is nectar, thereby he indeed [practically] says to him 'Sip nectar' 'Do [your] work' [he says] work verily, is vigour, thereby he indeed says to him 'Exert vigour' 'Lay the sacrificial stick [on fire]' [he says], thereby he indeed says to him 'Enkindle your self with lustre, with Brahmanical glory'. 'Do not sleep [by day]', thereby he indeed

says to him 'Do not die'. 'Sip water' [he says]–water, verily, is nectar; thereby he indeed [practically] says to him 'Sip nectar'. Thereby he encloses him on both sides with nectar. And so his Brahmacārin does not come to any harm whatsoever, nor he who knows thus.

(6) Then he recites the Sāvitrī [RV III. 62.10] to him. This indeed they would teach [or formerly taught] after a year, [with the idea that] 'Embryos, verily, are born [or brought forth] after lasting for a year; thereby we put speech in him the moment he is born'.

(7) Or after six months, [with the idea] 'Six, verily, are the seasons in a year and children [embryos], verily, are born [or brought forth] after lasting for a year, thereby we put speech in him the moment he is born'.

(8) Or after twenty-four days [with the idea] 'Twenty-four, verily, are the half-months in a year, and children, verily, are born [or brought forth] after lasting for a year, thereby we put speech in him the moment he is born'.

(9) Or after twelve days [with the idea] 'Twelve, verily, are the months in a year, and children, verily, are born [or brought forth after lasting for a year, thereby we put speech in him the moment he is born'.

(10) Or after six days [with the idea] 'Six, verily, are the seasons in a year, and children, verily, are born [or brought forth after lasting for a year, thereby we put speech in him the moment he is born'.

(11) Or after three days [with the idea] 'Three, verily, are the seasons in a year, and children, verily, are born [or brought forth] after lasting for a year; thereby we put speech in him the moment he is born'

(12) And they also sing this verse—

The preceptor becomes possessed of a foetus [in the form of the pupil], by placing [his] right hand [on him]; in the third [night] he is born a Brāhmaṇa with the Sāvitrī.

One, however, should teach [the Sāvitrī] to a Brahmaṇa at once, a Brāhmaṇa, verily, belongs to Agni; Agni, verily, is produced at once, therefore one should indeed teach a Brāhmaṇa at once.

Translation No 8 G

(13) Some indeed recite this Anustubh Savitri saying Speech verily [is] Anustubh thereby we put spee h in him One should not do like that If one indeed would say in that case 'This one [the pupil] really has taken away his [teacher s] speech he would become dumb he would be just indeed capable of doing that There fore one should teach this same Gayatri Savitri

(14) Now some indeed recite [the Savitri] to him standing or sitt ng on the right side [of the teacher] One should not do like that If one indeed would say in that case This one [the tea her] has generated him opposed to him he would be opposed [to him] he would be just indeed capable of doing that Therefore one should teach that only in the forward [or ea terly] direction to him while looking on towards the west

(15) He verily recites it by padas [quarters] Three verily are the Pranas—Prana Udana [up breathing] [and] Vyana [cros breathing] thereby he places just these in him —then [he recites it] by half verses Two verily are these Pranas—Prana and Udana only thereby he places just the Pra a and the Udana in him —then the whole [verse] One verily is this ent re Prana thereby he places just this entire Prana in him

(16) Now they say Having initiated a Brahmana into student ship [Brahmacarya] one should not cohabit—an embryo verily he becomes who enters on Brahmacarya —[thinking] Other ise I might be generating this Brahmana from shed semen

(17) And thus also verily they say One should do [so] if one chooses of t vo kinds verily are these creatures—divine as well as human and the o human creatures verily are born of cohabitation Metre verily are the divine creatures they are born from the mouth therefrom [from the mouth] he [the teacher] creates him therefore indeed he should do [so] if he chooses

(18) Now they say Having become a Brahmacarin one should not eat honey—what honey is is verily this highest essence of the plants—[thinking] Otherwise I might go to the end of food Now Śvetaketu Āru eya eating honey while a Brahmacarin used to say What honey is is verily this remainder of the Trayi [three Vedas] and further he is the es ence wl o has such a remainder' Just as indeed one would recite a Ṛk or Yajus or Saman in the same way a Brahma carin, knowing thus eats honey Therefore one m ght eat [honey] at one's will [or as much as one likes].

(8) With nectar, verily, he satisfies the gods, who knowing thus studies day by day the sacred lesson —the Yajus texts They gratified, gratify him by [giving him] all objects of desire, by [giving him] all [kinds of] enjoyments

(9) With the mess of milk and the mess of meat verily, he satisfies the gods, who knowing thus studies day by day the sacred lesson —the speeches and counter-speeches, Itihasa [history] and Puranas [ancient legends] They, gratified, gratify him by [giving him] all objects of desire, by [giving him] all [kinds of] enjoyments

(10) Waters, verily, move, the sun moves, the moon moves, the stars move, and as if, verily, these deities did not move, did not act in like manner indeed would that Brahmana be on that day on which day he does not study the sacred lesson Therefore the sacred lesson should be studied Therefore a Rk or a Yajus, or a Saman, or a Gatha or a Kumvya [Brahmana passage or Rk verse conveying some precept of conduct] he should recite for the non breaking of his vow

No 8 I

(1) Now indeed Naka Maudgalya has said If one regards the sacrificer as to be about to die, at whatever place where the cutting up [or immolation] is agreeable to him there he having placed the two fires on the two churning sticks and having churned out [fire] should reside offering oblations And when that sacrificer would depart from this world,

(2) then, having built for him a pile in the midst of the fires one should burn him with the fire—But one should not do like that This [fire] verily, would not stand [such treatment] for him in that they should offer oblations to it as though for the burning of the corpse, the [fire], verily, would stand for the sacrifice and the oblations, it [fire] unable to bear it serves him unwillingly

(3) One should act just in this way—one should ask them to find out just three pots and having placed in them mass of cow-dung and straw, one should put them separately (नाना) on the three fires Those fires which would be produced from that blaze by them they should burn him Thus one can say that he is indeed burned by these same as though not visibly [or directly]

(4) Therefore also it has been said by the Seer [Vaj S XIII 45 4]—That Agni who was produced from Agni, from the agony of the

earth, or in the sky, by whom Visvakarman created living beings—him O Agni, let your anger pass by !"—As the verse, so the Brahmana [comment]

(5) Then having made him divested of foul matter (purisa), he deposits the foul matter in this [earth]; the foul matter, verily, is this [earth]; thereby he places that foul matter in the foul matter itself. What, verily, is this intestine of his, containing the foul matter from that indeed when burnt a jackal is produced; [this purisa is removed] lest a jackal should be produced. But one should not indeed do like that, for [thereby] his offspring indeed would be starving. Having washed him out inside he anoints him with ghee; thereby indeed he makes it fit for sacrifice.

(6) Then he inserts seven pieces of gold in the seven abodes of the Pranas; light verily [and] immortality are gold; thereby he places in him light itself and immortality.

conquered the [other] worlds foremost and that those remaining behind him would be indeed foremost in this world.

(11) And if the Anvāhāryapacana [fire were to reach him first], thereby one should know that the food-eating fire has reached him first, that he would be eating food and that those remaining behind him would be indeed eating food in this world.

(12) And if these all [were to reach him] simultaneously (*sakrt*), thereby one should know that he has conquered the auspicious world, —thus these are the distinguishing characteristics in this respect

(13) This, verily, the offering of the sacrificer's body he offers in the sacrifice at the end The world in heaven which is conquered by him, from that he arises immortal, constituted of an oblation

(14) Whatever stone and earthen [vessels of the dead sacrificer] there are, them he should give to a Brahmana They indeed regard him as the carrier of a corpse, who accepts them They should indeed throw these into the water Waters, verily, are the foundation of all this, thereby he establishes him in the waters themselves

(15) Then a son or a brother or any other Brahmana who might be there, offers this oblation [of ghee] with 'From out of this one, you are born, let this one be born again from out of you, let this one be for the heavenly world, hail!' [Vaj S XXXV 22] Having gone away without looking back, they touch water

No 8 J

(1) While this [offering to Pusan] is being carried on, they lead the horse in, having cleansed it—[the horse] in which are [that is, which is marked with] all colours, or which is perfect in speed, worth a thousand [cows] young [or in the prime] and without a rival under the right yoke

(2) As to its being possessed of all colours—everything, verily, is colour and everything Asvamedha—[it is] for securing everything, for obtaining everything As to its being perfect in speed—manly vigour, verily, is speed—[it is] for securing manly vigour, for obtaining manly vigour As to its being worth a thousand [cows]—everything verily, is thousand, everything Asvamedha—[it is] for securing everything, for obtaining everything And as to its being young—he, verily, who is young, grows up unlimited manly vigour—[it is] indeed for securing unlimited manly vigour And as to its being

without a rival und r the right yoke—this one, verily is he [th Sun] who shines no one verily can rival him—[it is] for securing the same [Sun]

(3) Bhallaveya however indeed [has] said in this connection Two coloured indeed th s hor e should be bla k-spotted—from Prajapati. eye verily th s one arose and this eye verily is two-coloured white as well as black —thereby he enriches it with its own colour'

(4) Now indeed [has] said Satyayaj i Three-colou ed indeed that hrorse should be its fore-part black its hindpart white with the Krttik i [wain] mark in front —in that its forepart is black what itself is this black of the eye belongs to it as to the hindpart b ng white what itself is this white of the eye belongs to it, as to the Krttik i mark in front that is the pup l [of the eye] That one alone is perfect in colour No v which oever [hor e] is made ready for h m a many-coloured one or a two-coloured one or a three-coloured one with the Krttika mark one should slaughter it but in speed surely it should be perfect

(5) For it in front are these eepers arranged—a hundred pr nces wearing armour a hundred Ksatriya warriors wearing swords a hundred sons of bards and headmen with bundles [or quivers full] of arrows a hundred sons of attendants and charioteers bearing staves—and a hundred horses old and weary amongst which having let loo e that [sacrificial horse] also they guard it

(6) He then offers the offeri g to Savitr—a cake on twelve potsherds to Prasavitr { the greatly impelling] Savitr—[thinking] Savitr verily is the great impeller let Savitr impel this sacr fice of mine

(7) For that [offering] there are fifteen kindling verses the [two] butter po tions are Vrtra killing [the two verses RV V 82 9 VII 45 ?]

Who all these be ngs [calls forth with h s call that Savitr greatly impels us] [RV V 82 9]

May the god [or shining] Savitr come possessed of excellent treasure [filling the Antariksa and driving on with horses holding in [his] hand many [treasures] fit for man he established and impelled the world] [RV VII 45 1] [these two]

sa d in a low vo ce [are] the offer ng verse and the invitatory verse for the oblat on The [two] Samyajyas are [two] Viraj verses The Daks na is gold gold we ghing a hundred [grains]—the explanat on of it has been given

(8) While the Pravajas [fore-offerings] for the [isti] are being performed, a Brahmana singing to the accompaniment of a lute strik ng the Uttaramandra [tune] to the right sings three strophes compos ed by himself [describing] 'Thus he sacrificed' 'Thus he gave'—the explanation of it has been given

(9) Then he offers the second [offering] a cake on twelve potsherds to Savitr Āsavitr—[thinking] Savitr verily is the propeller may Savitr propel this sacrifice of mine!

(10) For that [offering] there are seventeen kindling verses the [two] butter portions are possessed of sat [that is containing the forms of the root as—to be] the existent itself he secures [thereby]

O god [or shining] Savitr all [sins [or troubles] keep away [from us] what is auspicious send to us] [RV V 82-5]

That mighty god Savitr [the lord of wealth may he send us treasures scattering [his] pervading lustre he gives us gifts of mortal life] [Rv VII 45 3] [these two]

said in a low voice [are] the offering verse and the invitatory verse for the oblation The [two] Samyajyas are two Anustubh verses The Daksina is gold [and] silver—for [ensuring] variety of colour and the [horse s] going out side and not straying away—which weighs a hundred [grains] man verily has a life of a hundred [years] and a hundred energies [thereby] he places in himself indeed life energy and manly vigour

(11) While the Prayajas [fore offerings] for that [isti] are being performed a Brahmana singing to the accompaniment of a lute striking the Uttaramandra [tune] to the right sings three strophes composed by himself [describing] Thus he sacrificed Thus he gave —the explanation of it has been given

(12) Then he offers the third [offering] a cake on twelve potsherds to Savit Satyaprasava [of true impulse]—[thinking] This one verily is the true impulse which is Savitr s may he propel with true impulse this sacrifice of mine!

(13) For that [offering] there are just seventeen kindling verses; the [two] butter portions are possessed of wealth [that is containing the word rayi]—manly vigour verily is wealth—for securing manly vigour, for obtaining manly vigour

The All shining true protector [we wish to gain to-day by means of hymns of praise Savitr of true impulse] [RV V 82-7]

they would be no kings, but Ksatriyas and peasants unfit for being con secrated. Therefore do not be negligent, keep it away from water fit for bathing and from mares And whenever they would meet any group of Brāhmanas, they should ask them—'O Brahmanas, how much do you know of the Asvamedha ?'—Those who would know nothing of it, them you should despoil Every thing, verily, is Asvamedha, he knows nothing of every thing, who being a Brahmana does not know of Asvamedha He is not a Brahmana [and] is fit to be despoiled You should give it drink and offer fodder to it And whatever prepared food is in the country, all that is produced for you Your residence should be indeed in the house of their carpenter, for that is the abode of the horse

No 8 K

(21) Brahman, verily, was [all] this in the beginning It being one was not powerful enough. It created forth Ksatra [power] of an excellent form—these Ksatras among the gods, Indra, Varuna, Soma, Rudra, Parjanya Yama, Mrtyu and Isana Therefore there is nothing beyond the Ksatra Therefore a Brahmana takes his seat below the Ksatriya at the Rajasūya [sacrifice], he bestows that glory upon Ksatra alone That is the birth place of Ksatra, this Brahman Therefore though a [Ksatriya] king attains to an exalted position, he at the end [of the Rajasūya] sits down indeed below a Brahmana-his birth place. He indeed who injures him cuts down his own birth place, he becomes more sinful [or miserable] as by injuring a better one.

(24) He [Brahman] indeed was not powerful enough He created the Vis [people or peasants]—these classes of gods which in groups are known as Vasus, Rudras, Ādityas, Visvedevas, and Maruts

(25) He indeed was not powerful enough. He created the Sudra caste—Pūsan, this [earth], verily, is the nourisher, this [earth] verily, nourishes everything whatever is here

(26) He indeed was not powerful enough He created forth Dharma having an excellent form Thus Dharma is the Ksatra of the Ksatra [that is, more powerful than the Ksatra], therefore there is nothing beyond Dharma Therefore indeed a weaker rules a stronger with Dharma as with [the help of] a king What that Dharma, verily, is that, verily, is Truth Therefore [referring to] one declaring truth, they say 'He declares Dharma', or [referring to] one declaring Dharma [they say] 'He declares truth' Thus this same is both [Dharma and Truth]

(27) Thu there are Brahman Ksatra Vis and Sudra *Among the* gods that Brahman ex sted as Agni only among men as Brahmana, by the Ksatriya as Ksatriya by the Vaisya as Vaisya by the Sudra *as Sudra* Therefore they wish for heaven *(lola)* through Agni alone among the gods and through the Brahmana among men for Brahman *existed in these two forms*

(28) Now he verily who departs from this world without having seen his world [in the self] him that Paramatman not being known does not bless as though the Veda had not been studied or some other [sa rificial] act had not been done Even if indeed one not knowing that [self] were to *perform* a highly *meritorious* work it would in the end surely dwindle down for him one should worship the self only as the Loka He who worsh ps *the self only* as the Loka his work indeed does not dwindle down for from this very self whatever he longs *for* that he *creates*

(29) Now this self verily is the world *of* all beings In that he offers offerings and sacrifices thereby he is the world of gods and in that he recites the Vedas thereby [he is] *the world of* the Seers and in that he des res for offspring and offers oblations to the Pitrs *thereby* [he is] *the world of the Pitrs* and in that he gives shelter and giv s food to human beings thereby [he is] the world of human beings and in that he gets *fodder* and water *for* the cattle thereby [he is] the world of cattle in that in h s abodes subsist beasts birds right down *to* the ants thereby [he is] the r *world* And as one, verily wishes se ur ty from injury for h s own world all beings wish *security* from injury to him who knows thus This verily is known and h s been properly reasoned out

No 9

(120) The gods and the Asuras having come into confl ct *for* a long time did not gain a decisive victory *Brhaspati* was the family priest of the gods Usanas K vya of the Asuras There whatever r te [or Mantra *brahman*] was performed forward [by *one party*] was performed backward [by the other party] that rite b ng common [or *the same*] d d not gain a deci ive victory Of them indeed a three headed *Gan*dharva knew [the means] of [obtaining] a decis ve v ctory He ind ed

Belonging to him in the mid t of the waters was a ship town floating about Now *Indra* was aware of it viz The three-headed [Gandharva] verily knows of the decisive victory of us both' He approached his [Gandharva s] w fe for the sake of this *same*

decisive victory He said to her 'Ask [your] husband —These gods and Asuras who have come into conflict for a long time—which of them would win?' Accepting that indeed, she undertook it He [Indra] indeed, instantly clung to the ship's sides, having become a leech or a blade of grass She then asked [her] husband 'These gods and Asuras who have come into conflict for a long time—which of them would win?'

(126) '[Do] not [talk so] loudly' he said, 'the earth verily, has ears'. Therefore even now they say '[Do] not [talk so] loudly, the earth, verily, has ears' 'No' she indeed said, 'do tell [me]' He indeed said 'These two Brahmanas know the same [or equally]—this Brhaspati among the gods, [and] Usanas Kavya among the Asuras What these two perform gives the same [or equal fruit], what offerings one offers in a sacrifice, those [same] the other one [offers] these coming together in due order become contradictory again Of these two whoever would be uniting with the other they would win' Having indeed known this same, Indra having become a parrot flew up Observing him flying he [the Gandharva] said 'For whom this green-coloured [parrot] is flying up, they would win' He [Indra] indeed went to Usanas Kavya among the Asuras To him he [Indra] said 'O seer, what crowd (*janah*) this are you succouring? Ours, verily, you are, or we are yours Come back to us' 'How (?)' he indeed said, 'by what are you negotiating with me?' 'What these wish-fulfilling [verses] of Virocana the son of Pralhada, are—with them' [Indra replied] With them indeed, with 'Forward now' [RV IX 87 1] the two ran off These two the Asuras moved themselves after, these two they went after He [Indra] indeed said 'O seer, these Asuras, verily, have now gone after us two Do you, verily, therefore, so arrange,' he said that these would not be going after us two' The two indeed started upon this

(127) 'God Indu with good weapons, destroyer of curses, protector from [or aware of] strategems, the father of the gods, the very clever creator, the pillar of heaven the supporter of the earth does purify'. [RV IX. 87 2]

with this the two raised a pillar up to heaven The Asuras indeed did [or could] not go beyond it These two with these wish fulfilling [verses] came to the gods [The gods] complimented those two who had come,

with 'The seer, wise, the fore-goer of the people, clever, firm Usanas through wisdom—he indeed knew what was hidden of these [cows] the hidden secret name of the cows' [RV IX. 87 3]

These same verses are connected with cattle He wins cattle becomes possessed of many cattle, who has praised with these verses In them is [woven] the Ausana [saman] Usanas Kavya verily, among the gods wished for the immortal world of the Gandharvas He saw this Saman with it he praised Then verily, he among the gods attained to the immortal world of the Gandharvas, Thus this is a world-securing Saman, one among the gods attains to the immortal world of the Gandharvas, who has praised with it In that Usanas Kavya saw it therefore it is called Ausana [saman]

No 9 A

The gods the Pitrs, [and] men [human beings]--they were on one side, the Asuras Raksases [and] Pisacas were on the other They contended for [the possession of] these worlds [or open spaces] Now the Kali Gandharvas remained [or found themselves staying] in the middle caring neither for the one side nor for the other The gods the Pitrs [and] human beings overcame the Asuras the Raksases [and] Pisacas they [the victors] divided amongst themselves these worlds The gods received [as their share] the world of gods itself the Pitrs the world of fathers [and] human beings the world of mortals The Kali Gandharvas having approached them said Give us a share in these worlds No they said [or replied] you verily have been moving about not caring [for us] caring neither for the one side nor for the other' Now we verily have been participating with you in spirit [or mind] (the Kali Gandharvas) said do give us a share No they [the victors] said the worlds have been correctly divided for us we shall not be able to bring them together (*samlobhayitum* for a fresh division) They [the Kali Gandharvas] said What we ourselves see here let that be ours They [the gods etc] gave them these—Kalindas [saying] 'Be busy with [or working for] these Thus in that they gave the Kalindas over to the Kalis that is why the Kalindas are so called. That Kali the son of Vitadanya saw this saman [and] with it praised By that he saw this endless intermediate region, he conquered it Thus this is the world securing Saman One who has praised with it secures the world, he does not indeed however conquer more than the world of the Gandharvas he so to say just conquers the world of the Gandharvas Because Kali the son of Vitadanya saw this, therefore it is called Kaleya [saman]

The gods, verily having torn away the third Savana from the first two [Savanas] went to the heavenly world These worlds here were

torn away and the sacrifice was torn away The gods wished Let
us fuse together these worlds, let us fuse together the sacrifice They
saw this saman and with it praised thereby they fused together these
worlds That verily, is its heaven-ward [carrying function] by that
he conquers more than the world of the Gandharvas The sacrifice
verily, is power the Stoma is wealth[or good]securing Verily
with the sacrifice and the Stoma they fused together these world
fused together the sacrifice With the sacrifice itself and the Stoma
the sacrifice becomes well laid and these worlds as well for him who
knows thus

Soma the king verily is indeed the Kaleya For him [who uses
the Saman] the sacrifice has the gods [visiting it] Just as a cow
verily who has the calf tied [at a distance] rushes forth lowing in
like manner verily Indra approaches the Soma where they praise with
the Kaleya Therefore indeed one should under no circumstances
deviate from this saman [thinking] Let my sacrifice have Indra and
the gods [visiting it] By this he makes the sacrifice have Indra and
the gods [visiting it]

No 9 B

[438] (1) Now then verily the Asuras called Panis were the
guardians of the cows of the gods They indeed made away with
them Having penned them on the Rasa [river] they concealed them
in a cave

(2) The gods extremely angry spoke forth O Eagle search
after these cows of ours , Very well [the eagle said] He verily
flew after them

(3) He indeed came upon them concealed within a cave on the
Rasa Before him who had followed there they placed this viz liquid
butter, milk clotted curds curds That was indeed quite agreeable
to him They indeed said to him O Eagle this would be just an
offering to you this food do not give us away ,

(4) He indeed flew away once more They [the gods] indeed said
to him ' O Eagle have you found out the cows ? ' What news possibly
could there be about the cows [that is I know nothing about them]?
he indeed said

(5) This very news about the cows Indra said, compressing indeed
his throat I for one had stayed among the cows so [says] this
your mouth. He [the eagle] indeed vomitted out a drop of curds
or clotted curds That same became the Bhutika that grows in spring

(6) He [Indra] indeed then cursed him May the sustenance of you who having found out our cows have not informed us be of indecent origin !' His indeed is [consequently] the sustenance the filthiest that is in the worst part of the village

[439] (1) They [the gods] said to Sarama O Sarama search you after these cows of ours Very well [Sarama said] She indeed set out after them She indeed came to the Rasa

(2) She indeed said to her [the Rasa] I shall swim across you [unless] you would be fordable for me Swim across me she [Rasa] said I shall not be fordable for you

(3) She [Sarama] holding back her ears moved on about to swim across [her] She [Rasa] contemplated How, possibly should a bitch swim across me Right I shall be fordable for her She [Rasa] indeed said to her Do not swim across me I shall be fordable for you Very well [Sarama said] There indeed was a ford for her She indeed crossed over by the ford

(4) She indeed came upon them concealed within a cave on the Rasa Before her who had followed there they placed even as before this viz liquid butter milk clotted curds curds

(5) She indeed said *I am not so disagreeably disposed towards the gods [as to accept this bribe from you] I have known what I may get out of you* You verily have been moving about having stolen from the gods Of these cows verily I am the guide You shall not cause me to speak out [as you would like me to do] you shall not keep away Indra s cows

(6) She indeed not bending (?) held her own The outer membrane of the waters that she knew she indeed split it open One cried out indeed against her As though verily killing him Sarama splits open the outer membrane And even now there is this reproach As though verily killing him Sarama splits open the outer membrane' She indeed split open that membrane

(7) She indeed came back again They [the gods] indeed *said to* her O Sarama have you found out the cows?

[440] (1) I have found them she indeed said concealed within a cave on the Rasa Take them away just as you thought

(2) Indra said to her indeed *Food-eating dear one* I make the off spring of you O Sarama who have *found out our cows* And

Indeed among the Vidarbhas these same Macalas descendants of Sarama indeed kill even tigers

(3) These gods prepared this Abhiplava-ceremony By means of it they sailed over That is the reason why Abhiplava is so called [or has the nature of Abhiplava]

No 9 C

The descendants of Sakti having sacrificial cakes of flesh [for being offered at the sacrifice] performed a long sacrificial session Now GaurivIti a descendant of Sakti shot at a deer the eagle (*t rkṣya*) Suparna [having good feathers] flew down towards him from above He [Gaurivıti] pointed [his shaft] towards him To him he [Suparna] said O seer do not shoot at me I shall declare to you the Svastana [of to-morrow] you verily know of to day not of to-morrow He told him this Gaurivita [saman] thereupon he verily saw the Svastana The progeny verily is Svastana cattle Svastana, the heavenly world Svastana As the Gaurivita is there [in the Dvadasaha] it is for the securing of all this for the maintenance of [all] this

The sap of the word [or speech] verily bubbled out it became the Gaurivita As the Gaurivita is used day after day they thus go on taking the sap of the word itself day after day To those who would pass by the Gaurivita at the Ahina [sacrifice] one should say You would be without Svastana without progeny They indeed are without Svastana without progeny

No 9 D

(64) Dadhyan the son [or descendant] of Atharvana verily was illustrious [and] well versed in the Vedas Him indeed as many Asuras saw from a distance so many verily lay low instantly (*tadeva*) deprived of their heads And he verily went up to the world of heaven Indra indeed pushed by the Asuras and Asvins said 'Where possibly could Dadhyan be? They verily told him He verily went up to the world of heaven Sir He indeed said Is there nothing whatsoever left of him here? To him they indeed said There was indeed this horse s head by which he declared the divine wisdom to the Asvins but we know not where it was Do search for it [Indra said] They indeed searched for it [as described in RV I 84 14] Wishing for the horse s head which was sticking on the mountains he found it in the Sarvanavat Sarvanavat indeed is a name it is a lake in the back

region of the Kurukṣetra Having found it they brought it and delivered [it] to him He indeed used to hold it in sight of the Asuras Him indeed, as many Asuras saw from a distance so many, verily lay low instantly (*tadera*) deprived of their heads

No 9 E

Therefore they call it indeed the Sakamasva Kaksivat asked Priyamedha 'Who is he that enkindled does not glitter, O Priyamedha? He could not understand that [question of his] He said 'My descendants would answer you Now belonging to Kaksivat was a Nakuli sack full of the Priyangu grains or of Adhikatas Out of those every year he used to throw [grains] one by one, so long life had been given to him Now from Priyamedha was born Sakamasva in the ninth generation (*navamah*) He wished May I get out of this [bother], may I find out a reply [to the question asked by Kaksivat to Priyamedha] He saw this Saman and chanted it, as a result of that (*tatah*) he saw [that is found out] a reply He ran off to Kaksivat, seeing him running off [to him] he said 'Throw away this my sack in water Here I see him who by replying to me would be over reaching me [by over-questioning] Now he [Sakamasva] approached him He indeed said [in answer to Kaksivat's question] He who uses the Rk and not the Saman [belonging to it]—*he is one* that enkindled did not glitter but (*atha*) he who uses both the Rk and the Saman he being enkindled did glitter Thus indeed I answer you thus my father thus [my] grand father thus [my] great-grand-father— so on he counted right up to Priyamedha Thus this Saman is splendour Brahmanical lustre Verily, by this he drove away the sin [or shame] of his fore-fathers gone before Lustre is and possessed of Brahmanical glory he becomes he drives away the sin of the fore fathers gone before who knows thus Because Sakamasva saw this therefore it is called Sakamasva

No 9 F

Out of those [verses SV I 15] is the Jarabodhiya Saman The descendants of Sakti having sacrificial cakes of flesh [for being offered at the sacrifice] performed a long sacrificial session Now Gauriviti a descendant of Sakti shot at a deer the eagle (*tarkeya*) Suparna [having good feathers] flew down towards him from above He [Gauriviti] pointed [his shaft] towards him To him he [Suparna] said O seer do not shoot at me, I shall fulfil that your desired object which

you long for'. 'Desirous of what am I indeed?' he [Gauriviti] said [or asked] 'You are longing for the daughter of Asita Dhāmnya; I shall lead you to her' [Suparna replied]. Now Asita Dhāmnya was [a] jealous [person]; he had indeed a palace in the Antarikṣa [aerial region]; there they guarded his daughter. Having concealed him by means of the shaft of his feathers, he [Suparna] used to conduct him [Gauriviti] to that maiden. He used to awaken him in the morning by this very sāman· 'O paramour, be awake'. That itself is the reason why the Jarābodhiya is so called. Now that maiden conceived and a boy was born. The Asuras about to throw him away having smashed him [that boy] said: 'This one verily, is born of the womb of [our] sister, he is, verily, a Rakṣas born [of her]'. He wished: 'May I bring him back to life'. He saw this sāman and thereby brought him back to life. He indeed became Saṃkṛti, the son of Gauriviti. Thus this Sāman is medicine, atonement. He, verily, made it a medicine and atonement.

No. 10

(1) Uccaiśśravas Kaupayeya was a king of the Kurus. Of him indeed, Keśin Dārbhya, king of the Pāñcālas, was the sister's son. Those two indeed were dear to each other.

(2) Now that Uccaiśśravas Kaupayeya departed from this world [that is, died]. When he had departed, Keśin Dārbhya went a hunting in the forest, desirous of removing [his] sadness.

(3) While he was just running about in that manner, chasing the deer, he perceived Uccaiśśravas Kaupayeya just between [himself and the deer].

(4) He [Keśin Dārbhya] said to him. 'Am I intoxicated [or gone mad], [or], do I know [recognize you]?' 'You are not gone mad' he said, 'you know. I am indeed the same whom you think me to be'.

(5) 'Now as, O revered Sir, they say,' he said 'when one is to become manifest [after having been dead to the people on the earth], others [have to] go to his world [to see him],—how have you been able to become manifest to me?'

(6) 'Right' he said, 'when verily, I came to know of the guardian of that world, then I became manifest,' [thinking]—I shall remove his sadness and I shall instruct him'.

(7) 'Be it so, revered Sir' he said, 'verily now may I embrace you'. When he was embracing him, as if one were to approach smoke, or wind, or space, or the flame of fire or water, even so he failed him. Not indeed could he secure him for an embrace.

No 11

No one not consecrated should recite the Mahavrata, nor [should he recite it] when the fire is not piled nor for another nor at [a sacrifice] not lasting for a year—so say some If he l kes (*kamam*) he should recite it for the father or the teacher for that is indeed [as good as being] *recited for l imself*

In the Sastras of the Hotr there is tl e one instruction [of the Adhvaryu] Sacrifice for the Soma with the hymn whether they [Hotr Sastras] are accompanied by the libations for Narasamsa or not In the Sastras of the Hotrakas it [the Praisa] is Sacrifice for the Somas with the hymn

This day he should not teach to o e who is not a *resident* pupil nor to one who has not stayed for a year not indeed to one who has not stayed for a year nor to one who is not a Brahmacarin nor to one who is not a Brahmacarin of the same school not indeed to one who is not a Brahmacarin of the same school nor to one who has not *gone to that place* [*where the teacher stays*]

There should not be more than teaching once or twice only twice One should *teach it to one so indeed says* Jatukarnya [one should teach it] not to a child or one in the third [stage of life that *is old* age]

[One should teacl] not standing to one standing nor walking *to one* walking nor ly ng down to one lying down *nor* seated on a raised seat to one seated on a raised seat but seated only on the ground to one seated on the ground

[A pup l should be] not leaning backwards nor leaning *forwards* nor over clothed nor taking up [various unusual] postures [like the Padmasana] with the knees ra sed not wear ng special garments [like Yogapattavastra] he should learn [He should] not [learn] after having eaten flesh or seen blood or a dead body or gone over something forbidden [like Ucchista] or ano nted [the eyes] or oiled [his body] or caused [his body] to be rubbed or caused himself to be shaved [Nakhamikrntana is meant according to Sayana] or bathed, or put on pigment [Candanakumkumadi] or put on a garland or approached a woman or written or after hav ng erased writing

'Not indeed should he finish [learning] this in one day so indeed says Jatukarnya He sl ould finish says Galava He should finish everything else before the eighty tristichs' says Agnivesyayana

finishing the rest in another place [resting in another place learn the est Keith]'

Where he learns this, there he should not learn anything else, but where he learns anything else, there he may learn this if he so chooses

One not learning this, can not become a [real] Snātaka [a Brahmacarin who has taken the bath marking the conclusion of the period of study], even though he might study much else, one not indeed learning this can not become a [real] Snātaka

One should not deviate from [that is, forget] this when learnt, even if one might forget something else, one should not indeed forget this, certainly not should he forget this If he does not forget this, he should know that it is sufficient for [securing salvation for] himself He should know that it is truly sufficient One knowing this should not discuss or dine with or amuse oneself with one who knows this not

Now we shall point out the rules for [the study of] the sacred lesson When the old water at the roots of trees has been dried up [that is, in the month of Pausa and onwards] he should not study, nor in the fore-noon, when the shadows meet, [that is, he should begin his studies when the sun rises and finish them before sunset] nor in the afternoon, nor when the clouds are thick, and when there is an untimely shower of rain he should stop [only] his Vedic studies for three nights, during this [period of three days and nights or when he is studying the sacred lesson] he should not tell tales, nor even at night should one desire to proclaim [tales]

'Tat' is the name of this great being He who knows thus this name of it, he becomes Brahman, he becomes Brahman

No. 12

Five, verily, are these great sacrifices that are day by day [or perpetually, *satati*] commenced [or performed] [and] day by day finished (*samtisthante*) —Sacrifice to Gods, Sacrifice to Pitrs, Sacrifice to Creatures Sacrifice to Man, Sacrifice to Brahman

In that he offers in the fire [may be] even a Samidh, thereby is the sacrifice to Gods completed

In that he offers oblations to the Pitrs (*svadhā karoti*) [may be] even water thereby is the sacrifice to the Pitrs completed

In that he offers oblations to the creatures [crows etc.], thereby is the sacrifice to Creatures completed.

In that he gives food to Brahmanas, thereby is the sacrifice to Man completed

In that he studies the Veda [may be] even a single Rk Yajus or Saman, thereby is the sacrifice to Brahman completed

When he studies the Rk verses rivers of milk flow on as offerings to his Pitrs, when [he studies] the Yajuses rivers of ghee [flow on as offerings to his Pitrs] when the Samans Soma flows on for these when the Atharvaveda rivers of honey, when [he studies] Brahmanas Legends Puranas Books on ritual, Gathas [songs or verses composed by human agency, as opposed to the Rks] Narasamsis [eulogies of men particularly donors], rivers of fat flow on as offerings to his Pitrs

Whe he studies the Rk verses, he thereby gratifies the gods by the milk offerings themselves when the Yajuses by the ghee-offerings themselves when the Samans by the Soma-offerings themselves when the Atharvaveda by the honey-offerings themselves when [he studies] Brahmanas Legends Puranas Books on ritual Gathas [songs or verses composed by human agency as opposed to the Rks] Narasamsis [eulogies of men particularly donors] he thereby gratifies the gods by the fat-offerings themselves They [the gods] [when] gratified gratify him by [endowing him with] life lustre splendour riches glory Brahmanical lustre and eatables

No 12 A

Om The gods verily desirous of [securing] glory, performed a long sacrificial session commensurate with [their] prosperity [or endowed with all enrichment] They said What glory would reach us first let it be shared by us in common' Their Vedi was the Kuruksetra, of the Vedi Khandava was the southern region [or boundary *ardhah*] Turghna the northern region Parinat the hinder part the Marus the place for heaping up rubbish (1)

In their case glory reached the sacrifice presided over by Visnu he [Visnu] was exceedingly desirous of [having] it [for himself alone] he went away with it, the gods followed him desirous of preventing the glory [from going away] While he [Visnu] was being followed a bow was produced from his left hand, [and] arrows from the right Therefore the bow and the arrows have a holy birth for they were produced from the Yajna [Visnu being identified with Yajna] (2).

Him [though] alone [or single] [the gods who were] many dared not challenge Therefore one [though] alone possessed of bow and

arrows, many having no bows and arrows dare not challenge He [Visnu, the Yajñapurusa] smiled [thinking] '[though] I am one, many have not dared to challenge me ' While he was smiling [thus in pride], [his] lustre departed [from him], that [tejas] the gods washed out in the plants, they became the Syamaka [a kind of corn], these, verily, are named Smayakas [being produced from the smaya of the Yajñapurusa], (3)

therefore, the Smayakas are so called. Therefore one consecrated for a sacrifice should smile, having closed [the mouth] for retaining the lustre He [Visnu] stood there, having restrained his bow [with its upper end resting against his throat and the lower one on the ground] Then the Upadikas [ants] said [to the gods] 'We would choose a boon, [if it is granted] then we would destroy [or subdue] this one for you, [the boon we crave for is] wherever we would dig, we should be piercing through and getting at water ' Therefore wherever the Upadikas dig up there they pierce through and get at water' (4)—

because that [power] was secured by these through the boon They [the Upadika ants] gnawed even at his bow string, [as a consequence of that] his bow being unbent tossed his head on high [after cutting it off by its tremendous force], it [the head] traversed in succession the sky and the earth As it moved on, therefore the Pravargya [the hot milk sacrifice] is so called as it fell [on the earth] with a thump [lit producing the noise *ghr am*] therefore the Gharma is so called, as the vigour [the head] fell down from the great one [the Yajnapurusa] therefore the Mahavira [sacrificial vessel] is so called (5)

No 13

(1) Of two kinds indeed [were] the children of Prajapati, the gods and the demons. Of them the younger verily [were] the gods, the elder the demons. They contended [with one another] for these worlds. Those gods indeed said, 'Oh, let us overcome the demons at the sacrifice with the Udgitha.'

(2) They indeed spoke to Speech 'Do thou sing for us the Udgitha.' 'So [be it', said Speech]. Speech [then] sang the Udgitha for them. Whatever pleasure [there is] in speech, that [she] sang for the gods. Whatever good [one] speaks, that [was] for herself. They [i. e the demons] knew 'Verily, by this singer [they] will overcome us.' Rushing at him [i e the singer, they] pierced [him] with evil. That certainly [is] the evil which indeed [is] this, the improper thing [that one] speaks. That certainly [is] the evil.

(3) Then indeed [the gods] said to the Breath 'Do thou sing for us the Udgitha.' 'So [be it', said the Breath]. The Breath [then] sang the Udgitha for them. Whatever pleasure [there is] in the breath, that [he] sang for the gods. Whatever good [one] smells, that [was] for himself. They [i e the demons] knew Verily, by this singer [they] will overcome us.' Rushing at him [they] pierced [him] with evil. That certainly [is] the evil which indeed [is] this, the improper thing [that one] smells. That certainly [is] the evil.

(4) Then indeed [the gods] said to the Eye 'Do thou sing for us the Udgitha.' 'So [be it', said the Eye]. The Eye [then] sang the Udgitha for them. Whatever pleasure [there is] in the eye, that [it] sang for them. Whatever good [one] sees that [was] for itself. They [i e] the demons knew 'Verily, by this singer [they] will overcome us.' Rushing at him [i e the singer they] pierced [him] with evil. That certainly [is] the evil which indeed [is] this the improper thing [that one] sees. That certainly [is] the evil.

(5) Then indeed [the gods] said to the Ear 'Do thou sing for us the Udgitha.' 'So [be it', said the Ear]. The Ear [then] sang the Udgitha for them. Whatever pleasure [there is] in the ear, that [it] sang for the gods. Whatever good [one] hears that [was] for itself. They [i e the demons] knew 'Verily, by this singer [they] will overcome us.' Rushing at him [i e. the singer, they] pierced him with

Translation: No 13

(13) Then [he] carried the Breath over. When he, [having crossed] beyond death, was freed [from it], [he] became that wind. That wind here, which has [thus] crossed far beyond death, purifies

(14) Then [he] carried the Eye over When it, [having crossed] beyond death, was freed [from it] [it] became that sun. That sun here which has [thus] crossed far beyond death, blazes forth

(15) Then [he] carried the Ear over. When it, [having crossed] beyond death, was freed [from it], [it] became those quarters Those quarters here have crossed far beyond death

(16) Then [he] carried the Mind over When it, [having crossed] beyond death, was freed [from it], [it] became that moon That moon here, which has [thus] crossed far beyond death, shines Thus verily this deity carries beyond death him who knows thus.

(17) Then [he] sang out eatable food for himself For, whatever food is eaten is eaten by him alone Here [i e in this food, he] becomes established.

(18) Those gods said 'This much verily [is] this all that is food. That thou hast sung for thyself Now (*anu*) give us a share in this food'. [He then said] 'As such, verily, enter into me'. 'So [be it]', said they] Him from all sides [they] entered Therefore whatever food [one] eats by this [Breath], by that these [deities] are satisfied. Thus, verily, him his people (*svah*) enter, [he] becomes the supporter of his people, the chief the leader, an eater of food, an overlord—[he] who knows thus And (*u*) indeed whoever among his people desires to be the rival (*pratih*) against (*prati*) him who knows thus, does not indeed become sufficient for [his] dependents (*bhāryah*) On the other hand (*atha*) whoever indeed (*eva*) follows him, or whoever desires to support [his] dependents after him, he indeed becomes sufficient for [his] dependents.

(19) He [is] Ayāsya Āṅgirasa, for [he is] the essence of the limbs. Verily, breath [is] the essence of the limbs, for verily breath [is] the essence of the limbs Therefore from whatever limb the breath departs, just there (*tat*) that [limb] dries up, for this [breath] verily [is] the essence of the limbs

(20) And this [breath] itself [is] Bṛhaspati. Speech verily [is] Bṛhatī [that is, the Ṛgveda]. This [breath is] her lord and therefore [he is] Bṛhaspati

(21) And this [breath] itself [is] Brahmanaspati Speech verily [is] Brahman [that is, Yajurveda] This [breath is] her lord and therefore [he is] Brahmanaspati

(22) And this [breath] it elf [is] the chant Speech verily [is] the chant [that is the Samaveda] This breath [is] she [that is, speech] and he (*amah*) [that is breath] That [is] the reason why Saman is so called Or just because [he is] equal to a gnat, equal to a fly, equal to an elephant equal to these three worlds, equal to all this—exactly therefore [he is] Saman [He] obtains similarity with Saman [and enjoys] residence in the same world who knows thus this Saman

(23) And this [breath] verily [is] the Udgitha The breath verily is ut [up] for by breath all this [universe is] upheld. Speech itself [is] the song Ut and githa —thus he [is] Udgitha

(24) Then also verily Brahmadatta Caikitaneya while partaking of King [Soma] said Let this King [Soma] himself (*tu*) cause the head of that [person namely myself] to fall off if Ayasya Angirasa sang the Udgitha by any other means than this for only with speech and with breath [he] sang the Udgitha

(25) Whoever verily knows the property of that Saman here to him verily property accrues Its properly verily [is] tone alone Therefore [he] who is about to perform the duties of a sacrificial priest should desire a [good] tone in [his] voice With that speech endowed with a [good] tone [he] should perform the duties of a sacrificial priest Therefore in a sacrifice [people are] certainly desirous of seeing [him] who has a [good] tone as also (*atho*) [in the world they are desirous of seeing him] who has property To him verily accrues property who thus knows this property of the Saman

(26) Whoever verily knows the gold of that Saman here to him verily gold accrues Its gold verily [is] tone alone To him verily accrues gold who thus knows this property of the Saman

(27) Whoever verily knows the support of that Saman here verily [he] *receives support* Its *support verily [is] voice alone.* For verily this breath being supported on voice sings this [song] [He is supported] on food '—thus also verily some say

(28) Then therefore [follows] the ascension of the purificatory formulas That Prastotr [i e the praising priest] begins to praise with a chant When he would praise then [the sacrificer] should mutter

these [formulas] From the unreal lead me to the real From darkness lead me to light From death lead me to immortality When he says, 'From the unreal lead me to the real —the unreal verily [is] death, the real [is] immortality 'From death lead me to immortality, make me immortal'—this only [is what he] says From darkness lead me to light'—the darkness verily [is] death the light [is] immortality 'From death lead me to immortality, make me immotal'-this only [is what he] says From death lead me to immortality' here [there] is nothing like obscure Now whatever other hymns of praise [there are] in them one should sing out food for oneself And therefore in them [one] should choose a boon [namely,] that desire which one might desire This Udgatr here who knows thus sings out that desire which [he] desires for himself or for the sacrificer That here verily [is] just world conquering There is indeed no prospect (*asi*) of [his] not being admitted to the worlds who thus knows this Saman

No 13 A

(ix) This [is] the universal fire which here [is] within a man by which this food which here is eaten is cooked [i e digested] Of that [fire] is this noise that [one] after thus (*etat*) covering [one's] ears hears When he [i. e any person] is about to depart [he] hears not this noise

(x) When verily a man departs from this world, he comes to the wind For him it [i e the wind] opens out there like the hole of a chariot-wheel Through that [opening] he mounts higher He comes to the sun For him it [i e the sun] opens out there like the hole of a drum Through that [opening] he mounts higher He comes to the moon For him it [i e the moon] opens out there like the hole of a kettle-drum Through that [opening] he mounts higher He comes to the world where there is no sorrow, no snow Therein [he] dwells eternal years

(xi) This verily [is] the highest penance, when (*yat*) a sick man suffers [i e the suffering of a sick man] The highest world indeed [he] conquers who knows thus This verily [is] the highest penance when (*yam = yat = yadi*) [they] carry a dead man to the forest The highest world indeed [he] conquers who knows thus This verily [is] the highest penance when [they] place a dead man on the fire The highest world indeed [he] conquers who knows thus

No 14

(i) Yonder sun verily [is] the honey of the gods Its cross beam [is] the sky itself The honey comb [is] the atmosphere The eggs of the bees (*putrah*) [are] the rays (1) The eastern rays which [are] its [i e of the sun]–those themselves [are] the eastern honey-cells of this [honey] The Rg stanzas themselves [are] the bees The Rgveda itself [is] the flower Those [waters of the sacrificial libations are] the immortal fluids Those very Rg stanzas here (2) brooded upon this Rgveda From it [thus] brooded upon [there] was produced [as its] essence fame lustre [unimpairedness of] the sense-organ vigour [and] eatable food (3) It [i e the essence] flowed forth It resorted to the sun from all sides That verily [is] this namely (*yat*) this red appearance of the sun

(ii) Then the southern rays which [are] its those themselves [are] the southern honey-cells of this [honey] The Yajus formulas themselves [are] the bees The Yajurveda itself [is] the flower Those [waters of the sacrificial libations are] the immortal fluids (1) Those very Yajus formulas here brooded upon this Yajurveda From it [thus] brooded upon [there] was produced [as its] essence fame lustre [unimpairedness of] the sense-organ vigour [and] eatable food (2) It flowed forth It resorted to the sun from all sides That verily [is] this namely this white appearance of the sun (3)

(iii) Then the western rays which [are] its–those themselves [are] the western honey-cells of this [honey] The Saman chants themselves [are] the bees The Samaveda itself [is] the flower Those [waters of the sacrificial libations are] the immortal fluids (1) Those very Saman chants here brooded upon this Samaveda From it [thus] brooded upon [there] was produced [as its] essence fame lustre [unimpairedness of] the sense-organ vigour [and] eatable food (2) It flowed forth It resorted to the sun from all sides That verily [is] this namely, the dark appearance of the sun (3)

(iv) Then the northern rays which [are] its—those themselves are the northern honey cells of this [honey] The Atharvangiras stanzas themselves [are] the bees The traditional and legendary lore [is] the flower Those [waters of the sacrificial libations are] the immortal fluids (1) Those very Atharvangiras stanzas here brooded upon this traditional and legendary lore From it [thus] brooded upon [there] was produced [as its] essence fame lustre [unimpairedness of] the

ise-organ, vigour and eatable food (2) It flowed forth It resorted the sun from all sides That verily [is] this namely, the exceedingly irk appearance of the sun (3)

(v) Then the upward rays which [are] its—those themselves are he upper honey-cells of this [honey] The secret teachings themselves i e. the Upanisads, are] the bees Brahman itself [is] the flower Those wa ers of the sacrificial libations are] the immortal fluids (1) Those very secret teachings brooded upon this Brahman From it [thus] brooded upon [there] was produced [as its] essence fame lustre [unimpairedness of] the sense organ, vigour and eatable food (2) It flowed forth It resorted to the sun from all sides That verily [is] this which in the middle of the sun trembles as though (4) Verily those [different colours in the sun are] here the essences of the essences, for the Vedas [are] the essences [and] these [are] their essences Verily these [are] here the nectars of the nectars, for the Vedas [are] the nectars [and] these [are] their nectars (4)

No 14 A

(xi) Pracinasala Aupamanyava Satyayajna Paulusi Indra dyumna Bhallaveya Jana Sarkaraksya [and] Budila Āsvatarasvi—verily, those great householders here great Vedic scholars having come together, held a discussion 'Who [is] our soul? What is Brahman?' (1) They then agreed among themselves Verily, worthy Sirs, Uddalaka Āruni here studies at present this Universal Soul Come (*hanta*) let us go to him Then [they] went to him (2) Then he agreed with himself 'These great householders great Vedic scholars will question me To them [I] shall not [be able to] expound quite all Come let me direct [them] towards another [teacher] (3) To them then [he] said 'Verily worthy Sirs Asvapati Kaikeya here studies at present this Universal Soul Come let us go to him To him then [they] went (4) To them then [when they] arrived [he] caused worships to be offered separately He indeed leaving [his bed] in the morning said 'In my country [there is] no thief, no miser, no drunkard no [man] who has not kept the fire no unlearned [fellow] no adulterer, much less (*kutah*) an adulteress —Verily, worthy Sirs I am about to perform a sacrifice I shall give to your worthy selves as much wealth as I shall give to each individual priest May your worthy selves stay (5) They then said 'With whatever object

indeed a may might move, that indeed [he] should proclaim [Thou] studiest at present just this Universal Soul That exactly proclaim to us (6)' To them then [he] said 'On the morrow [I] shall reply to you' They then, with fuel in [their] hands, returned in the fore-part of the day Indeed, without [first] formally initiating them as pupils (*anupaniya*) [he] said this (7)

(xii) '*Aupamanyava, whom dost thou meditate on [as] the Soul*?' 'The heaven itself revered King'—thus indeed said [he] 'This verily [is] the Universal Soul [known as] Sutejas [i e of good lustre] whom thou meditatest on [as] the Soul Therefore in thy house is seen the Soma pressed in all three kinds of sacrifice (1) [Thou] eatest food, seest [what is] pleasing [He] eats food, sees [what is] pleasing, Brahmanic lustre arises in his family, who meditates on this Universal Soul thus But this [is only] the head of the Soul'—thus indeed [he] said 'Thy head would have fallen off, if [thou] hadst not come to me' (2)

(xiii) Then indeed [he] said to Satyayajna Paulusi 'Pracinayogya whom dost thou meditate on [as] the Soul?' '*The sun itself revered king*'—thus indeed said [he] 'This verily [is] the Universal Soul [known as] Visvarupa [i e of all forms] whom thou meditatest on [as] the Soul Therefore in thy house is seen much of all sorts (1) [that is] a ready chariot [drawn] by she-mules [and] a necklace along with female slaves [Thou] *eatest food, seest [what is] pleasing [He] eats food*, sees [what is pleasing], Brahmanic lustre arises in his family, who meditates on this Universal Soul thus But this [is only] the eye of the Soul'—thus indeed [he] said [Thou] wouldst have been blind if [thou] hadst not come to me' (2).

(xiv) Then indeed [he] said to Indradyumna Bhallaveya 'Vaiyaghrapadya, whom dost thou medidate on [as] the Soul?' 'The wind itself, revered king'—thus indeed said [he] 'This verily [is] the Universal Soul [known as] Prthagvartman [i e of various ways] whom thou meditatest on [as] the Soul *Therefore offerings come to thee in various ways*, rows of chariots follow [thee] in various ways (1) [Thou] eatest food, seest [what is] pleasing [He] eats food, sees [what is] pleasing, Brahmanic lustre arises in his family, who meditates on this Universal Soul thus But this [is only] the breath of the Soul'—thus indeed [he] said. 'Thy breath would have gone out, if [thou] hadst not come to me' (2)

(xv) Then indeed [he] said to Jana 'Sārkarāksya whom dost thou meditate on [as] the Soul?' 'Ether itself, revered king'—thus

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ndeed said [he] 'This verily [is] the Universal Soul [known as]
Bahula [i e the plentiful] whom thou meditatest on [as] the Soul There
fore thou art plentiful with offspring and wealth (1) [Thou] eatest
food, seest [what is] pleasing [He] eats food, sees [what is] pleasing,
Brahmanic lustre arises in his family, who meditates on this Universal
Soul thus But this [is only] the body (*samdehah*) of the Soul'—thus
indeed [he] said 'Thy body would have been shattered if [thou] hadst
not come to me' (2)

(xvi) Then indeed [he] said to Budila Asvatarasvi 'Vaiyaghra
padya, whom dost thou meditate on [as] the Soul?' 'Water itself re
vered king'—thus indeed said [he] 'This verily [is] the Univeral Soul
[known as] Rayi [i e wealth] whom thou meditatest on [as] the Soul
Therefore thou art wealthy [and] flourishing (1) [Thou] eatest food,
seest [what is] pleasing, [He] eats food, sees [what is] pleasing,
Brahmanic lustre arises in his family who mediates on this Universal
Soul thus But this [is only] the bladder of the Soul—thus indeed
[he] said 'Thy bladder would have burst, if [thou] hadst not come
to me' (2)

(xvii) Then indeed [he] said to Uddalaka Aruni 'Gautama,
whom dost thou meditate on [as] the Soul?' The earth itself, revered
king—thus indeed said [he] 'This verily [is] the Universal Soul
[known as] Pratistha [i e support] whom thou meditatest on [as] the soul
Therefore thou art supported by offspring and cattle (1) [Thou] eatest
food, seest [what is] pleasing [He] eats food, sees [what is] pleasing,
Brahmanic lustre arises, in his family, who meditates on this Universal
Soul thus But these [are only] the feet of the Soul' thus indeed [he]
said. 'Thy feet would have withered away if [thou] hadst not come
to me

(xviii) To them [all] indeed [he] said 'Verily indeed, you here
eat food, knowing this Universal Soul as though separate But he,
who meditates on this Universal Soul [as being] of the measure of the
span thus [and as being] indentical with himself (*abhimāna*) eats
food in all worlds in all beings in all souls (1) Verily, of that
Universal Soul here the head itself [is] Sutejas [i e heaven], the eye
Visvarupa [i e the sun] the breath Prthagvartman [i e the wind],
the body Bahula [i e ether] the bladder itself Rayi [i e water], the
feet the earth itself the chest indeed (*eva*) the sacrificial altar, the hairs
the sacrificial grass, the heart the Garhapatya fire the mind the
Anvāharyapacana fire the mouth the Āhavaniya fire (2)

No 14 B

(vii) The soul which is free from evil ageless, deathless hungerless thirstless whose desire is real whose thought is real—He should be searched out Him one should desire to know He obtains all worlds and all desires who having found out (*anvidya*) that Soul knows [Him]—thus indeed Prajapati said (1) That [speech of Prajapati] both the gods and the demons indeed understood They indeed said 'Oh (*hanta*) let us search out that soul after having found out which Soul [one] obtains all worlds and all desires Then indeed Indra from the gods *went forth* [and] Virocana *from* the demons They indeed without ever communicating with each other fuel in hand came into the presence of Prajapati (2) They indeed *for thirty two years* lived [the life of] celibacy [as pupils]. To them, indeed Prajapati said Desiring what have you lived? They indeed said The Soul which is free from evil ageless deathless hungerless thirstless whose desire is real whose thought is real—He should be searched out *Him one should desire to know* *He* obtains all worlds and all desires who having found out that Soul knows [Him] thus [people] know the speech of your reverence [to be] Desiring Him [we] have lived [here] (3) To *them indeed* Prajapati said This Person who is seen in the eye—this [is] the Soul —thus indeed [he] said This [is] the immortal the fearless this [is] Brahman' But (*atha*) this [one] revered Sir who is observed in water and this [one] who [*is observed*] *in a mirror which* [*one is*] this? This same one indeed, is observed in all these regions (*antah*) —thus indeed [he] said (4)

(viii) Having seen yourself in a pan of water what you *do not* understand of the Soul tell that to me They indeed looked in a pan of water To them indeed Prajapati said What do you see They indeed said We see just all this revered Sir a Soul *corresponding* (*pratirupa*) [*even*] *to the hair* [*and*] *to the nails* (1) *To them indeed* Prajapati said Becoming well adorned well dressed [and] decorated look in a pan of water They indeed becoming well adorned well dressed [and] decorated looked *in a pan of water* To them indeed Prajapati said What do you see? (2) They indeed said Exactly as here revered Sir we are well adorned well-dressed [and] decorated even so these revered Sir are well adorned well-dressed [and] decorated — This [is] the Soul —thus indeed said [he] This [is] the immortal the fearless this [is] *Brahman'*—They indeed with a

anquil mind went forth (3) Looking after them Prajapati, indeed,
ud 'Without having obtained the Soul, without having found [Him]
ut, [they] are going Whoever shall have this secret doctrine
upanisad), whether gods or demons, they shall perish'—That
Virocana, indeed, with a tranquil mind went to the demons To them,
ndeed, [he] proclaimed this secret doctrine 'The soul itself is here to
be adored, the soul is to be served, adoring here the Soul itself, serving
the soul, [one] obtains both the worlds, this and that (4)—Therefore
even now here [they] say [of] him who does not give [alms], who has
no faith, who does not perform sacrifices 'Oh, [he is] demoniac' For,
this [is] the secret doctrine of the demons [They] thus adorn the body
of a deceased one with [what has been obtained by] begging, with dress
with ornament For, by this [they] consider [themselves as] winning
the yonder world (5)

(ix) Then indeed, Indra, even before reaching the gods saw this
danger 'Just as, indeed, this [soul i e the image in the water] becomes
well adorned when this body is well adorned, well dressed when [this
body is] well dressed decorated when [this body is] decorated, even so
this becomes blind when [this body is] blind lame (*srama*) when [this
body is] lame, maimed when [this body is] maimed This perishes
[immediately] after the perishing of this very body (1) I do not see
[anything] enjoyable here'—So, fuel in hand, he came back again To
him indeed Prajapati said 'Maghavat since with a tranquil mind
[thou] didst go forth along with Virocana, desiring what hast [thou]
come back again?'—He indeed said 'Just as, indeed, this [soul]
revered Sir, becomes well adorned when this body is well adorned, well
dressed when [this body is] well dressed, decorated when [this body is]
decorated, even so this becomes blind when [this body is] blind, lame
when [this body is] lame, maimed when [this body is] maimed This
perishes [immediately] after the perishing of this very body I do not
see [anything] enjoyable here' (2) 'Exactly so [is] this [soul],
Maghavat'—thus indeed said [he] 'But [I] shall again explain to thee
this very [Soul] Live [with me] another thirty-two years'—He indeed
lived another thirty two years To him, indeed, [Prajapati] said (3)

(x) 'Who here moves about happy in a dream—this [is] the
Soul'—thus indeed said [he] 'This [is] the immortal, the fearless
this [is] Brahman'—He [i e. Indra], indeed, with a tranquil mind
went forth He, indeed even before reaching the gods, saw this danger.
'Thus even though this body is blind, he [i e the soul in a dream]
does not become blind, if [this body is] lame [he does] not [become]

lame, not indeed does this [soul] suffer defect through a defect of this [body] (1) [He] is not slain by the slaughter of this [body], [he is] not lame through the lameness of this [body] However [they] kill him as it were (*eva*), [they] unclothe [him] as it were, [he] becomes the knower of [what is] unpleasant as it were, [he] even weeps as it were. I do not see [anything] enjoyable here' (2) —Fuel in hand he came back again To him indeed Prajapati said 'Maghavat since with a tranquil mind [thou] didst go forth desiring what hast [thou] come back again? —He indeed, said 'Thus even though this body is blind he does not become blind if [this body is] lame, [he does] not [become] lame, not indeed does this [soul] suffer defect through a defect of this [body] (3) [He] is not slain by the slaughter of this [body], [he is] not lame through the lameness of this [body] However [they] kill him as it were [they] unclothe [him] as it were, [he] becomes the knower of [what is unpleasant as it were [he] even weeps as it were I do not see anything] enjoyable here' — Exactly so [is] this [soul] Maghavat —thus indeed said [he] But [I] shall again explain to thee this very [Soul] Live [with me] another thirty two years —He indeed lived another thirty two years To him, indeed [Prajapati] said (4)

(xi) Now when [one here [is asleep, composed serene [and] knows no dream—this [is] the Soul —thus indeed [he] said This [is] the immortal the fearless this [is] Brahman —He [i e Indra] indeed with a tranquil mind went forth He indeed even before reaching the gods saw this danger Verily (*aha*) indeed this [soul in deep sleep] (does not now know himself thus I am he nor indeed these things *bhuta*) [He] becomes as though (*eva*) *gone to destruction* I do not see anything enjoyable here (1) Fuel in hand he came back again To him indeed Prajapati said Maghavat since with a tranquil mind [thou] didst go forth desiring what hast thou come again? —He indeed said Verily indeed this [soul in deep sleep] revered Sir does not now know himself thus I am he, nor indeed these things [He] becomes as though gone to destruction I do not see [anything] enjoyable here (2) Exactly so [is] this soul Maghavat'—thus indeed said [he] But [I] shall again explain to thee this very [Soul] Nothing indeed [exists] anywhere than this Live another five years —He indeed lived another five years Those became one and hundred This [is therefore] that [they] say 'Verily, indeed one and hundred years Maghavat lived [the life of] celibacy [as a pupil] with Prajapati To him [i e Indra] indeed [Prajapati] said (3)

(xii) Maghavat, mortal, verily, [is] this body [It is] captured by death. It [is] the abode of this immortal bodiless Soul Possessed of a body [this Soul is] verily captured by pleasure and pain Verily, there is no escape (*apahatih*) from pleasure and pain for one while he is possessed of a body Indeed, pleasure and pain do not touch one while he is bodiless (1) Bodiless [is] wind Cloud lightning thunder—bodiless [are] these Thus as these, rising from yonder ether [and] approaching the highest lustre, are revealed in their own form (2) even so this serene one (*sampras da*) rising from this body [and] approaching the supreme highest lustre is revealed in his own form He [then is] the supreme person He there wanders about laughing (*jal s it*) playing sporting either with women or with carriages or with relatives not remembering this body, [which is only] an appendage (*upajanah*) As that horse (*prayogyah*) is yoked to a carriage (*caranah*) even so this spirit is yoked to this body (3) Now where the eye is directed towards this ether that is the person of the eye The eye [is] for seeing Now [he] who knows 'Let [me] smell this that [is] the Soul The nose [is] for smelling Now [he] who knows Let [me] speak this that [is] the Soul • The tongue [is] for speaking Now [he] who knows Let [me] hear this that [is] the Soul The ear [is] for hearing (4) Now [he] who knows Let [me] think this —that [is] the Soul The mind [is] his divine eye Verily he here seeing these desires with this divine eye the mind sports (5) Verily these gods who [are] in the world of Brahman meditate upon that Soul here Therefore by them are captured all worlds and all desires He obtains all worlds and all desires who having found out that Soul knows [Him] —thus indeed Prajapati said Prajapati said

No 15

The sages verily held a sacrificial session on the Sarasvati. They then cut away from initiation Kava s Ailusa as being (*iti*) the son of a female slave They indeed said 'Away, verily [is] this from Rg and Yajus away from Saman ' He indeed said 'Revered Sirs that you hold this sacrificial session that you study Rgvedic stanzas that [you study] Yajus formulas that [you study] Sama chants—whose greatness [is] this [due to]? They indeed said Surely Brahmanas are [we] To them [i e to those Brahmanas] such [initiation is allowed] He indeed said Since having thus cut me away here you become initiated, what [is] it by which [you are]

Brahmanas They in l l a l Since [they] performed the our birth rite ( ) by just Rg and Yajus texts and since [they] smelt this [head of ours and] performed our Upanayana ceremony—for this reason (et t) Brahmanas [are we]

He indeed pointing to Atreya the Acchavada who was lying [as] a corpse not at all very far away said That [he] performed the birth rite on this [corpse] with Rg and Yajus texts smelt [its head] and then performed [its] Upanayana ceremony—has not this gone away What [is] that —thus indeed [they] asked He indeed said In the Naimisa forest these Sunakas held a sacrificial session For them [this] Atreya [as] the Acchavada recited just everything namely the Yajyas and the Anuvakyas and the Prataranuvaka and the Ira gi and the Ajya and the Marutvatiya and also the texts accompanying the decorating of the Mahavira vessel and the text accompanying circumambulation of the fire and the texts accompanying the purchase of King [Soma] and the Abhi avitra text and the Aupa ya na texts and the Upan mantrana text and also the Trivrt chant and the Pancadasa and the Saptadasa and the Ekatrimsa Where has that which belonged to him gone away —They indeed were puzzled Then all these [sages] without exception (eva) going near [him] in a body (sam) said Accept us as pupils (upa + ni) here indeed [are] we thy [students] —He indeed with a smile said Just look round make no mistake Not indeed a lowest—[born like my self] accepts as pupils highest—[borns like yourselves] —They indeed said Indeed do not formally accept us as pupils But [our] re ort [art] thou alone ( )

He indeed said Going together to Kuruksetra itself wait upon the Child sages (b lisah) who [are there] They will proclaim this to you —They indeed coming together just then went near Kuruksetra They indeed approached the Child sages themselves These [Child sages] knew them just as they were approaching as desirous of this They indeed said Why possibly do you approach the Child sages being verily great house-holders great Vedic scholars and elders [yourselves] since great householders great Vedic scholars and elders are residing in Kuruksetra —They indeed looked round at one another They indeed realised Not indeed did he just falsely (mithu adv) say to us Ask these Child sages alone They indeed said You give out words which far surpass [those of many] adorable ones since what was inside us [i e in our mind] has burst out here

[in] our breath (*asuh*) [and thus you have come to know it] But ex-
actly as indeed we have approached [you], then [we are] not inspired
by malice as [we are] possessed of faith [in you]'

They indeed said 'What, indeed (*vai*) do you expect (*prati*
+*is*) from us?'—They indeed said 'In the Naimisa forest these
Sunakas held a sacrificial session For them Ātreya [as] the Accha-
vada recited just everything, namely, the Yajyās and the Anuvakyās
and the Prātaranuvāka and the Praüga and the Ājya and the
Marutvatiya, and also the texts accompanying the decorating of the
Mahāvira vessel and the texts accompanying the circumambulation
of the fire and the texts accompanying the purchase of King [Soma]
and the Abhisavitra texts and the Aupavāma texts and the Upani
mantrana texts, and also the Trivrt chant and the Pañcadasa and
the Saptadasa and the Ekatrimsa Where has that, which belonged
to him, gone when he slept the sleep of a corpse?'—They indeed
said 'Not indeed should [one] explain to those who have not lived
[with him] for a year—thus, verily, have the ancients commanded
us When [you] will live [with us] for a year, then you will
know'—They, indeed, lived for a year

Then indeed the Child sages said 'Indeed (*va*), these Brahmanas
have lived [here] for a year Oh, let us explain to these'—They
indeed, just taking them, went along the ways They indeed came upon
the chariot-movement of a carriage (*ukbari*) belonging to one who was
just driving for pleasure They indeed said 'Observe well' 'What
indeed' 'The carriage itself, gentle Sirs' 'Very well' 'How,
pray (*iva*)?' [They replied] 'Exactly as the advancing ocean
(*vārdhih*), bouncing with waves, obliquely dancing up, as it were
and with the glittering fish, would jump up, so indeed this [carriage]
jumps forward after the advancing horses and the revolving spokes
Exactly as he who is an equal sports with [his] equal who is
advancing forward so indeed is this [carriage] sporting
Exactly as this [horse] as it were flows from here to here
and from there to there, i e as though proclaimed [to all people]
would take a bound [and] would drop [himself] down, even so this
[carriage] as it were flows from here to here and from there to there
is as it were proclaimed [to all people] takes a bound [and] drop
[itself] down. Exactly as he [i e a horse] would take a king or a
king's officer to [his] residence even so this [carriage] takes the
driver to [his] house' They [i e the Child-sages] indeed said: 'It

this correct?' 'Correct'—thus indeed [they] said.—They indeed started along the path of that very [carriage and] indeed made an end [of their journey] just in the evening

When the driver (*takṣ*) having unyoked the horses [and] having left it [i e the carriage there] went away, then [it] dropped down 'Have you observed how indeed [the carriage has fared]'— They indeed said 'As we see this load of wood tied up, even so [this carriage] throbs, lying helpless on the ground [It] moves not turns not and goes not away'—Those Child-sages indeed said 'If this [carriage] has become like this what of it has gone away The driver himself' Exactly so [is] this gentle Sirs The soul verily, [is] the impellor of [this] body the senses the horses the veins the straps, the bones the reins blood the lubricant, action the whip speech the creaking, the skin the covering As that [carriage abandoned by the driver, would not move would not creek, so indeed this [body] abandoned by the intelligent soul, speaks not and goes not, even breathes not, [it] simply putrifies even dogs run at [it], even crows fall upon [it], even vultures jump upon [it], even jackals desire to devour [it] —They [i e the sages] just from that [speech of the Child-sages] knew all at once They, indeed having touched [their] feet said to the Child sages 'Not indeed assuredly do we possess that by which we may requite just this'—so saying [they] folded [their] hands and stood So says the revered Chagaleya Here [are] those stanzas

As here the carriage pole abandoned by the driver moves not a whit, so does this body abandoned by the soul, shine What are to it the fellies the wheels the yoke the axle the covering, the whip the thong and yoke-pin

No 16

(iii) (1) Brahman indeed obtained a victory for the gods In the victory of that Brahman the gods attained greatness They thought 'Ours alone [is] this victory ours alone this greatness' (2) That [conceit] indeed, of these [gods Brahman] understood To them indeed [It] became manifest It [they] did not understand— What [is] this venerable lustre (*yakṣm*)? (3) They said to Agni 'Jatavedas find out this—What [is] this venerable lustre?' So [be it]' (4) [He] ran at It To him [It] said 'Who art [thou]? Fire verily I am', said [he] 'Jatavedas, verily, I am' (5) 'In thee there what power

[exists]?' 'Even all this [I] might burn, this that [is] on earth' (6) To him [It] deposited a straw 'Burn this' That he rushed at with all speed [He] was not able to burn it Just from there [he] returned saying, '[I] was not able to find out this, what this venerable lustre [is]' (7) Then [they] said to Vayu 'Wind, find out this—What [is] his venerable lustre?' 'So [be it]' (8) [He] ran at It To him [It] said 'Who art thou?' 'Wind, verily, I am', said [he] Matarisvan, verily, I am (9) In thee there what power [exists]?' 'Even all this [I] might carry off, this that [is] on earth.' (10) To him [It] deposited a straw 'Carry this off That [he] rushed at with all speed [He] was not able to carry it off Just from there he returned, saying, 'I was not able to find out this what this venerable lustre [is]' (11) Then [they] said to Indra 'Maghavat, find out this—What [is] this venerable lustre?' 'So [be it]' [He] ran at It From him [It] disappeared (12) In that very space he came upon a woman, exceedingly shining Uma daughter of Himavat To her, indeed, [he] said 'What [is] this venerable lustre'

(iv) (1) '[It is] Brahman' she said 'Verily, in this victory of Brahman, you attain greatness' Thereupon indeed [he] knew, [It was] Brahman.' (2) Therefore, verily, these gods namely Agni Vāyu and Indra are as though above the other gods For they touched This nearest For they first knew This, '[It was] Brahman' (3) Therefore, verily, Indra is as though above the other gods For he touched This nearest For, he first knew this, '[It was] Brahman' (4) Of that [Brahman] this [is] the teaching Which here shone in the lightning making us say 'Ah h h' and which immediately blinked [i e disappeared], making us say 'Ah h h'—[that is Brahman] among the divinities (5) Now with regard to oneself And which here goes to the mind as it were—and by that one remembers this again and again—[that] idea [is Brahman] (6) That indeed [is] named Tadvana [i e Desire for It] [Brahman] should be meditated upon as Tadvana He who knows this thus—him indeed all beings yearn after [i e serve] (7) 'O [teacher], tell [me] the secret doctrine' 'The secret doctrine has been declared to thee [We] have, verily, declared to thee the secret doctrine of Brahman (8) For that [secret doctrine] penance, restraint work [form] the foundation The Vedas [are] all [its] limbs Truth [is its] abode (9) Who verily, knows this [secret doctrine] thus—[he] casting off evil becomes on [his] death established in the most excellent (jyeyn) heavenly world, [he] becomes established

May my limbs become strong—speech breath eye ear then powers and all sense organs Everything [is] Brahman which is expounded in the Upanisads May I not repudiate Brahman May not Brahman repudiate me. Let there be non repudiation Let there be non repudiation Then may those qualities which [are mentioned] in the Upanisads be in me who am devoted to Ātman may [those qualities] be in me

No 17

Good may [we] listen to with [our] ears [O] gods good may [we] see with [our] eyes [O] adorable ones [Endowed] with bodies [characterised] by firm limbs may [we] extolling [you] attain to what life is fixed by gods [for human beings]

Bliss [may] Indra of wide fame [bestow] on us bliss [may] the all knowing Pusan [give] to us bliss [may] Tarksya of unhurt felly [grant] to us bliss [may] Brhaspati confer on us

(1) Sukesan Bharadvaja and Saibya Satyakama, and Sauryayanin Gargya and Kausalya Asvalayana Bhargava Vaidarbhi Kabandhin Katyayana—those indeed here devoted to Brahman established in Brahman seeking the highest Brahman —they indeed fuel in hand approached the revered Pippalada thinking (iti) This [sage] indeed would verily, tell it all

(2) To them indeed that seer said Even again dwell with [me] for a year with penance with celibacy with faith [Then] ask questions according to your desire If [we] know [we] shall indeed tell you all

(3) Then Kabandhin Katyāyana, having come near, said Revered Sir whence verily are these creatures born

(4) To him he indeed said Desirous of creatures verily [was] the Lord of Creation He practised penance He having practised penance—he produces a pair, matter and life thinking 'These will make creatures for me in many ways

(5) The sun verily [is] life matter itself [is] the moon Matter verily [is] this all what is formed and what is formless Therefore material form itself [is] matter

(6) Now when the sun, rising enters the eastern quarter then by [it] collects in [its] rays the living beings of the east When

[it] illumines the southern, when the western, when the northern, when the lower, when the upper when the intervening quarters, when [it illumines] all—thereby [it] collects in [its] rays all living beings

(7) He here rises as fire, universal, all-formed, the life. That [doctrine] here has been declared by a stanza:

(8) [Wise men knew the sun] who has all forms who is golden all knowing, the highest goal, the one light, shining The thousand rayed, existing in a hundred ways, the life of creatures—here rises the sun

(9) The year, verily, [is] the Lord of Creation It has two paths, the southern and the northern Now, [those] indeed, verily, who worship those well known (*tat*) sacrifices and other meritorious deeds as [their sole] work—they win only the lunar world They, indeed, return again Therefore these seers, who are desirous of offspring, resort to the southern [path] This, indeed, verily is matter—[this] which [is] the path of the fathers

(10) Now, having sought out the Soul by penance, celibacy, faith [and] knowledge, [they] win the sun by the northern path, This, verily, [is] the abode of life breaths This [is] the immortal, the fearless This [is] the highest goal From this [they] return not again—thus [they declare] This [represents] the barrier This then is the stanza

(11) [They] speak of a father, five footed, twelve-formed full of moisture [i e giver of rain], [as placed in the sun] in the highest half of heaven But these others speak of the far seeing [sun as] placed in seven wheeled six spoked year (*uparah*)

(12) The month verily, [is] the Lord of Creation. Its dark half itself [is] matter, the bright, life Therefore these seers perform sacrifice in the dark [half] others in the other

(13) Day and night verily [are] the Lord of Creation. Of that [day night] the day itself [is] life the night itself matter There verily, waste [their] life who unite in sexual intercourse by day Celibacy itself [is] that when [they] unite in sexual intercourse at night

(14) Food verily [is] the Lord of Creation From it, indeed, verily [springs] that semen From it these creatures are born

(15) Therefore who, indeed, verily practise that *rule of Prajapati*, they produce a pair To them alone [belongs] this Brahma-world who possess penance [and] celibacy [and] in whom truth is established.

(16) To them [belongs] yon dust less Brahma world in whom [there are] no crookedness [and] falsehood, no guile (*amya*)

No 16

This then [is] the truth

(1) Those works which the *wise men* (*kavih*) *saw in the* hymns [of the Veda], have been manifoldly spread forth in the triad Practise them invariably [O] lovers of truth, this is your path to the world of good deed

(2) When the flame flickers, the oblation-carrier [i e the sacred fire] having been kindled then [one] should offer libations in the middle of the two portions of ghee

(3) [He] *whose Agnihotra sacrifice is not followed by the* new moon sacrifice, not by the full moon sacrifice not by the four months sacrifice not by the harvest sacrifice, and is not attended by guests *is not offered at all is offered without the* Vaisvadeva *ceremony* [or] is offered not according to the [proper] procedure—[that] destroys his worlds up to [and including] the seventh

(4) The black and the terrible and the swift-as-mind the very red and [that] which [is] very smoky-coloured the sparkling the all-gleaming the shining—these [are] the seven flickering tongues [of fire]

(5) Who offers [sacrifice] in these shining [flames]—him these oblations taking indeed (*hi*) [the sacrificer] too (*ca*) at the proper time [i e offered by the sacrificer at the proper time] lead [as] the sun s rays to where the lord of gods dwells supreme (*eka*)

(6) Saying (*iti*) to him Come come the oblations of excellent lustre carry the sacrificer with the rays of the sun addressing [him] *pleasant speech praising [him and saying to him] 'This [is] your holy* Brahma-world [the result of your] good work '

(7) Unsafe indeed are these boats that take the form of sacrifices the eighteen in which is expressed the lower work *The fools* who approve this [as] the highest good they even again go to old age and death

(8) Abiding in the midst of nescience, the self-wise, thinking themselves learned, hard smitten, go round deluded, like the blind led by [one who is] blind himself

(9) Manifoldly living in nescience, the foolish (*balah*) proudly (*abhi*) think, 'We have achieved our purpose' Since the devotees of action do not understand [the truth] through passion, therefore when [their] worlds are exhausted, [they] fall down wretched

(10) Thinking sacrifice and other meritorious work [as] the be t no other higher [thing they] know, [being] deluded Having enjoyed [the fruit of their pious deeds] on the top of the heaven, [gained by their] good work, they enter this world or a lower

(11) For, [those] who practise penance and faith in the forest peaceful, learned, leading the life of beggary—they, [being] free from passion, go through the door of the sun to where [is] that immortal person, the imperishable Soul indeed

(12) Having examined the worlds that are built up by work a Brahmana should attain indifference That which was not made is not [obtained] by that which is done For the purpose of the knowledge of that he should, fuel in hand, go near a preceptor, indeed, who is learned in the Veda [and is] established in Brahman

(13) To him who has approached properly, whose mind is tranquil, who is endowed with peace, the learned [preceptor] should declare that knowledge of Brahman in its truth whereby [one] knows the imperishable Person, the True

No 18 A

(1) Two birds, inseparable friends, cling to the same tree Of those [two] the one eats sweet fruit, the other looks on without eating

(2) On the same tree, a person immersed grieves for [his] impotence, deluded. When [he] sees the other, the lord, pleased [and also] his greatness then he becomes free from sorrow

(3) When a seer sees the golden-coloured Maker Lord Person Brahman the source, then [being] a knower, shaking off merit and sin [and thus becoming] stainless [he] attains supreme similarity

(4) This [is], indeed, the Breath that shines with [i e in] all beings He who understands [this] becomes a knower [He talks not

of other things, Sporting in himself finding delight in himself per forming the actions—this [one is] the best of the Brahma-knowers

(5) By truthfulness indeed [is] this soul obtainable by penance by right knowledge by celibacy always [*observed*] Within the body consisting of light indeed pure [is He] whom ascetics whose imper fections are exhausted behold

(6) *Truth alone conquers not falsehood By truth is* laid out the path leading to gods, along which indeed the seers whose de sires are satisfied, proceed to where [is] that highest repository of truth

(7) And It [is] vast divine *of unthinkable form* It shines more subtle than the subtle It [is] far beyond what is far, and here at hand placed just here in the cave [of the heart] in those who see [*It*]

(8) Not *by the eye is* [*He*] grasped not even by speech *not by* any other sense-organs (*devah*), by penance or work [When] one's nature is purified by the serenity of knowledge then however [one] sees [while] contemplating Him who is without parts

(9) This subtle soul is to be known by knowledge [*there*] where the life breath has entered five fold The whole of men's mind is interwoven with life breaths in which [mind] [when] purified this soul shines

(10) Whatever world a man of purified nature entertains *in* his mind and whatever desires [he] desires that world exactly [he] wins and those desires Therefore one who is desirous of prospe rity, should indeed adore [the man] who knows the Soul

No 19

(1) There was indeed verily Gārgya Balaki who was learned in the Veda (*anucana*) [and] well known He here [was] living among the Usinaras among *the Matsyas among the Kurus* and Panc alas among the Kasis and the Videhas He indeed coming to Ajatasatru King of Kasi said Let me declare Brahman to *thee?' To him, indeed said Ajatasatru* 'A thousand [*of cows we*] give to thee At this speech [such as thine] verily indeed people run together crying Janaka, Janaka

(2) That Bālāki indeed said 'This man who, indeed, [is] in the Sun—on him alone [I] contemplate'—To him, indeed, said Ajātasatru 'Make me not converse on this [As] the Great, the White robed, the Pre-eminent the Head of all beings—thus, verily, I contemplate on him. He, indeed, who contemplates on him thus, becomes pre-eminent, the head of all [b]eings'

(3) That Balaki indeed said 'This man who, indeed, [is] in the moon,—on him alone I contemplate.'—To him, indeed, said Ajātasatru 'Make me not converse on this, [As] Soma, King, the source (*ātma*) of food—thus, verily, I contemplate on him He, indeed, who contemplates on him thus, becomes the source of food'

(4) That Balaki indeed said 'This man, who, indeed, [is] in the lightning—on him alone I contemplate'—To him, indeed, said Ajatasatru 'Make me not converse on this [As] the soul of lustre—thus, I verily, contemplate on him He, indeed, who contemplates on him thus, becomes the soul of lustre'

(5) That Balaki, indeed, said 'This man, who, indeed, [is] in the thunder—on him alone I contemplate,'—To him, indeed, said Ajatasatru 'Make me not converse on this [As] the soul of sound—thus, verily, I contemplate on him He, indeed, who contemplates on him thus, becomes the soul of sound'

(6) That Balaki, indeed, said 'This man, who, indeed, [is] in the ether—on him alone I contemplate'—To him, indeed, said Ajatasatru 'Make me not converse on this [As] the full, non active Brahman—thus, I verily, contemplate on him He, indeed, who contemplates on him thus, is filled with offspring [and] cattle Not indeed, [he] himself, nor his offspring, departs before the time'

(7) That Balaki indeed, said 'This man, who, indeed, [is] in the wind—on him alone I contemplate'—To him indeed, said Ajāta satru 'Make me not converse on this [As] Indra Vaikuntha, the unconquered army—thus, verily, I contemplate on him He, indeed, who contemplates on him thus, becomes victorious, indeed, unconquerable, a conqueror of enemies'

(8) That Balaki, indeed, said 'This man, who, indeed, [is] in the fire—on him alone I contemplate'—To him, indeed, said Ajata satru 'Make me not converse on this [As] the Unbearable—thus, verily, I contemplate on him. He, indeed, who contemplates on him thus, unbearable, verily, this [man] becomes'

'Make me not converse on this [As] Yama, the king—thus, verily, I contemplate on him. He, indeed, who contemplates on him thus,—for him all this, indeed, is subdued to [give] superiority'.

(16) That Balaki, indeed, said 'This man, who indeed, [is] in the right eye—on him alone I contemplate'.—To him indeed, said Ajatas'atru 'Make me not converse on this [As] the soul of name, the soul of fire, the soul of light—thus, verily, I contemplate on him He, indeed, who contemplates on him thus, becomes the soul of all these'

(17) That Balaki, indeed, said 'This man, who, indeed, [is] in the left eye—on him alone I contemplate'—To him, indeed, said Ajatas'atru 'Make me not converse on this [As] the soul of truth, the soul of lightning the soul of lustre—thus, verily, I contemplate on him He, indeed, who contemplates on him thus, becomes the soul of all these

(18) Then, indeed, Balaki sat silent To him, indeed, said Ajatas atru, 'So much, pray, [do you know], Balaki?' 'So much *only*'—thus, indeed, said Balaki To him, indeed, said Ajatas'atru 'In vain, verily, indeed, did you say to me "Let me declare Brahman to thee" [He] who, verily, Balaki, [is] the maker of these men [that you have mentioned in succession as the objects of your contemplation] or of whom, verily, this [whole universe is] the work—he, verily, should be known'—Then, indeed, Balaki, fuel in hand, moved to [King Ajatas atru], saying, 'Let me come to [thee] as pupil' To him, indeed, said Ajatas atru 'That would indeed be of contrary nature that a Ksatriya should accept a Brahmana as a pupil [But] come! [I] shall, indeed, make you understand'.—Taking him, indeed, by the hand [he] went forth They indeed went to a man asleep Him, indeed, Ajatas atru called '[O] great, white-robed King Soma'' He, indeed, lay just silent Then, indeed, [he] struck him with a stick. Just thereupon he arose To him [i. e Balaki], indeed, said Ajatasatru 'Where here, [O] Balaki, did this [man] sleep?' Where did this [i e. his sleeping] take place? Whence has [he] come here?'—That, indeed, Balaki did not know

(19) Him, indeed, said Ajatasatru 'Where here, [O] Balaki, this man slept, where this [i e his sleeping] took place, whence [he] came here—with regard to this I have to say (*iti*) The arteries of the heart, named, Hitā, extend from the heart to the pericardium (*puritat*) As a hair cut thousandfold—so minute [are they]. [They] stand [full] with the minute essence of reddish brown, white, black, yellow [and]

red. In those [arteries he] remains then, when, asleep, [he] sees no dream whatsoever Then just in this life-breath [he] becomes united. Then to him speech goes with all names, the eye goes with all forms, the ear goes with all sounds, the mind goes with all thoughts —When he awakens,—as from a blazing fire sparks would start for all directions, even so from this soul the life-breaths start for [their] respective abodes, from the life-breaths the gods [i e the sense powers], from the gods the worlds —As a razor might be placed in a razor-case, or fire (*visvambharah*) in a fire-receptacle even so this intelligent soul has entered this body up to the hair, up to the nails

(3) He thought 'Here now are the worlds Let me now create world guardians' He, right (*eva*) from the waters drew forth and formed a man

(4) Upon him [he] brooded When he had been brooded upon, a mouth burst forth like an egg From the mouth, speech, from speech Fire.—Nostrils burst forth, from the nostrils, breath, from breath, Wind —Eyes burst forth, from the eyes, sight, from sight, the Sun.—Ears burst forth, from the ears hearing, from hearing, the quarters.—Skin burst forth, from the skin hairs [i e the sense of touch], from the hairs, plants and trees.—The heart burst forth, from the heart mind, from mind, the Moon.—The navel burst forth, from the navel, the down-breathing or outbreath [i e organ of digestion], from the down-breathing, death.—The generative organ burst out, from the generative organ, semen, from semen, waters

II

(1) These divinities here [namely, Agni and others, that were thus] created, fell into this great ocean [He i e the Soul] besieged him [i e the man] with hunger and thirst Those [divinities, tormented by hunger and thirst] said to this [Soul] 'Allow us or find out for us an abode wherein, being established, [we] may eat food'.

(2) To them [he] led a bull They said 'Verily, this [is] not sufficient for us.—To them [he] led a horse They said 'Verily, this [is] not sufficient for us'

(3*) To them [he] led a man They said 'Oh! Well done'. Verily, a man [is] a thing well done.—To them [he] said 'Enter into [your] respective abodes'

(4) Fire becoming speech entered the mouth Wind, becoming breath entered the nostrils The sun, becoming sight, entered the eyes Quarters, becoming hearing entered the ears Plants and trees becoming hairs, entered the skin The moon becoming mind entered the heart Death, becoming the down breathing, entered the navel Waters, becoming semen entered the generative organ

(5) To him [i e the Soul] hunger and thirst said 'Allow us two [an abode] To them [he] said 'Among the every divinities [I] assign

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* In the text the Sections here have been wrongly numbered Correct them as follows Remove the figure 3 put against line 24 on p 92 and place it against line 26 instead of the figure 4

you two a part [I] make [you] co partners with them. And therefore to whatever divinity an oblation is offered, co partners indeed, hunger and thirst become with this [divinity]

(11) He thought 'How now could this thing exist without me'?—He thought 'With which should [I] enter'?—He thought 'If with speech there is uttered, if with breath there is breathed, if with sight there is seen, if with hearing there is heard, if with the skin there is touched, if with the mind there is thought, if with the down-breathing there is breathed down [i e digested], if with the generative organ there is emitted, then who [am] I?'

(12) He, cleaving asunder this very suture of the skull, by this door entered That here [is] the door, named, 'the cleft' That here [is] the delighter [i e the place of delight] He has three dwelling places, three dreams This [is] a dwelling place, this a dwelling place, this a dwelling place

(3) He, [thus] born [i e thus entered into the body], looked around at beings, thinking, 'How or why here would [one] desire to speak of another?' He saw this very man [as] Brahman spread the greatest, saying '[I] have seen this'

(4) Therefore [he is] named Idam-dra [i e. This-seeing] Idam-dra, indeed, verily, [is his] name Him, who is Idam-dra, [they] call Indra, cryptically For the gods [are] fond of cryptic, as it were For the gods [are] fond of cryptic, as it were

No. 21

Hari Om. May [Brahman] protect us [i e the teacher and the pupil] together May [Brahman] enjoy us both May [we] perform [deeds of] valour together May our learning be bright. May we not hate [each other]. Om. Peace! Peace! Peace!

(1) The knower of Brahman attains the highest There [i. e. with regard to that statement] this [i e the following stanza] has been declared:

'[He] who knows Brahman [as] the real, knowledge, endless, placed in the cave [of the heart and] in the highest heaven,—he obtains all desires together with the Intelligent Brahman'

From that Soul, verily, ether sprang, from ether, wind, from wind fire, from fire, waters, from waters, the earth, from the earth, herbs, from herbs, food, from food, man. That man here verily, consists of the essence of food This, indeed, [is] his head, this, the right wing; this, the left wing, this, the bodily trunk, this, the lower part, the support.—Even [with regard to] that this is a stanza:

(2) From food, verily, creatures are born,—and whatever [creatures] resort to [i e dwell on] the earth Then by food, indeed, [they] live Then to it also [they] go in the end For, food [is] the oldest [i e the first born] of beings Therefore [it] is called Panacea *All food, verily they obtain, who meditate on food [as] Brahman For, food [is] the oldest of beings Therefore [it]* is called Panacea From food beings are born [Those that are] born grow by food [It i e food] is eaten and eats beings Therefore it is called Anna [i e food].

Other than [and] within that here, verily, which consists of the essence of food, [is] the soul consisting of breath By that [namely, the one consisting of breath] this [namely, the one consisting of food, is] filled That, verily, here has just the form of a man According to that one s man form [is] this one of the form of a man Of him *the out breath itself [is] the head, the diffused breath, the right wing, the down breath*, the left wing, ether, the bodily trunk, the earth, the lower part the support.—Even [with regard to] that this is a stanza

(3) The gods breathe after breath, and [also those] who [are] men [and] beasts For, breath [is] the life of beings. Therefore [it] is called the Life-of all A full life indeed they attain, who meditate on breath [as] Brahman For breath [is] the life of beings Therefore [it] is called the Life of all

Of that [i e of the man consisting of food] this [i e the man consisting of breath] himself [is] the embodied soul—[this] who [is the emboded soul] of the former [i e of the man consisting of food]—*Other than [and] within that here, verily*, which consists of *breath [is]* the soul consisting of mind. By that [namely, *the one consisting* of mind] this [namely, the one consisting of breath, is] filled That, verily, here has just the form of a man According to that one's man form [is] this one of the form of man Of him the Yajus itself [is] the head, the Rg, the right wing, the Saman, the left wing, the *injunction (adesah) [i e the Brahmanas], the bodily trunk, the Atharvangirases* [i e hymns of the Atharvaveda] the lower part, the support —Even [with regard to] that this is a stanza

(4) Wherefrom words return, not having obtained [it], together with mind—[he] who knows the bliss of [such] Brahman fears not at any time at all Of that [i e of the man consisting of breath] this [i e the man consisting of mind] himself [is] the embodied soul—[this] who [*is the embodied soul*] *of the former [i e of the man consisting of* breath] —Other than [and] within that here, verily, which consists of

mind [is] the soul consisting of understanding By that [namely the one consisting of understanding] this [namely, the one consisting of mind, is] filled That, verily, here, has just the form of a man According to that one's man form [is] this one of the form of a man Of him faith itself [is] the head, right (*rtam*), the right wing, truth, the left wing, mental steadiness (*yogah*), the bodily trunk, the great, the lower part, the support —Even [with regard] to that this is a stanza

(5) Understanding performs the sacrifice, and [it] performs [pious] acts as well [It is] understanding [which] all gods contemplate on [as] Brahman, [as] the oldest If [one] knows understanding as Brahman [and] if [he] is not negligent about it, [he,] abandoning [all] evils in the body, attains all desires —Of that [i e of the man consisting of mind] this [i e the man consisting of understanding] himself [is] the embodied soul—[this] who [is the embodied soul] of the former [i e of the man consisting of mind] —Other than [and] within that here, verily which consists of understanding, [is] the soul consisting of bliss By that [namely the one consisting of bliss] this [namely, the one consisting of understanding, is] filled That, verily, here, has just the form of a man According to that one's man form [is] this one of the form of a man Of him pleasure [is] the head, delight, the right wing, intense delight, the left wing, bliss, the bodily trunk, Brahman, the lower part, the support —Even [with regard] to that this is a stanza

(6) Non existent indeed he becomes if [one] knows Brahman to be non-existent If [he] knows 'Brahman exists',—him [they] know [as] existing

Of that [i e of the man consisting of understanding] this [i e, the man consisting of bliss] himself [is] the embodied soul—[this] who [is the embodied soul] of the former [i e of the man consisting of understanding] Then therefore [the following] after questions [are asked by the pupil to the preceptor]

Or does any one who knows not, on departing [this life] go to yonder world? Or does any one who knows, on departing [this life], attain yonder world?

He wished 'Let me be many Let me be born' He performed austerity He, having performed austerity, created all this, whatever [there is] here Having created it, into it itself [he] entered Having entered it [he] became the existent [i e whatever is manifest in a corporeal form] and that [i e whatever is incorporeal], the defined and

the undefined, the conscious and the unconscious, the real and the false The Real [i e Brahman] became whatever [is all] this Therefore (*tat*) [all this they] call as real —Even [with regard] to that this is a stanza

(7) Non-existent [i e undeveloped by means of name and form] verily was this in the beginning From that verily the existent was born It created itself of itself Therefore [it i e the created thing] is called well-done

Whatever verily [is] that well done, essence verily [is] that For having obtained the essence itself this [i e the individual soul] becomes blissful For, who indeed (*eva*) would breathe, who would live, if this Bliss [i e Brahman] were not in the space [of the heart] For this [Bliss] indeed causes bliss For when, indeed, this [individual soul] finds fearlessness [as] support in this [Brahman] which is invisible, incorporeal (*anatmya*), undefined, unsupported—then he has attained fearlessness For when indeed, this [individual soul] makes even (*ut*) a small (*ara*) distinction in this [Brahman]—then to him fear accrues But that same fear exists for a learned man who is unthinking, Even [with regard] to that this is a stanza

No 22

[12]

(1) Thus these four classes of words, [namely,] the noun and the verb and prepositions and particles, have been explained in [their respective] order

(2) Among them the nouns are derived from verbs—thus [holds] Śākaṭāyana and [this is also] the convention of the etymologists

(3) Not all [nouns are so derived]—thus [hold] Gārgya and some of the grammarians

(4) [All] those [nouns] where the accent and grammatical formation (*saṁskāraḥ*) [are] regular (*samartha*) [and are] accompanied by a radical element (*guṇaḥ*) expressive of the action, [are derived from actions i e verbs] [But] conventional nouns [are] those such as (*yathā*) gauḥ, aśvaḥ, puruṣaḥ, hastī.

(5) Then, if all nouns were derived from verbs whoever would perform that action—all those creatures [men] should designate in that manner Whoever would cover the road he should be nameable as aśvaḥ. Whatever would pierce, that [should be nameable as] tṛṇam

(6) Then also, if all nouns were derived from verbs with as many actions [a thing] would be connected, from so many actions [it] should receive names. So thus, a pillar should be [called] darasaya [i e stand ing in a hole] and sañjani [i e the support]

[13]

(1) Then also [people] would designate these [nouns] in that manner [i e in accordance with] their regular grammatical formation occurring in [the process of their derivation as] nouns from actions and in such a way as to make them of intelligible meaning Purusa [they] would designate as purisaya, asva as asta and trna as tardana

(2) Then also, [people] indulge in discussion with regard to an established expression [For example, they] say that prthivi [the earth is so called] on account of being spread [We here ask] Who must have spread this [earth] and with what as the support [to stand on]?

(3) Then, [in a case] where the meaning is not connected [with any root and] where the modified form shows no trace of being derived from [any] action (*apradesika*) Sakatayana derived from [whole] words halves of other words [Thus, the half of the word satya] which is placed at the end [i e the last syllable ya was derived by him as being] the causal [form] of the root i [to go] and [as] beginning with y [and the first syllable sat as being] the pure [i e primitive or regular form] of the root as [to be] and [as] beginning with s

(4) Then also, becoming is preceded by a being—thus [they] say [Therefore] the designation of a prior [being] from a posterior becoming is not proper

This [view] here is not proper

[14]

(1) As regards this statement (*yatho hi nu va etat*), 'All those [nouns] where the accent and grammatical formation [are] regular [and are] accompanied by a radical element expressive of the action, are derived from actions i e verbs,' [we have to say that] under these circumstances (*evam sati*) this [your statement] is no censure [i e objection against our view]

(2) As regards this statement 'Whoever would perform that action—all those creatures [men] should designate in that manner' [we remark that we] observe [in the world that] from among [many people] who perform similar action, some receive the appellation [after that

action], not others. For example, takṣā [carpenter], parivrājakah [wandering ascetic], jīvanah [sugar-cane], bhūmijah [Mars]

(3) By just this [*remark*] the next [*objection*] *is refuted*

(4) As regards this statement '[People] would designate [nouns] in such a manner that [they] would be of intelligible meaning', [we have to point out that] there are [some words which,] though verbal derivates (*krt*) [and hence of intelligible meaning, are] of rare use [and are hence] included in the Aikapadika kāṇḍa, such as vratatih [a creeper], damūnāh [domestic], jātyah [having matted hair], ātnārah [wanderer], *darvihomī* [*sacrificing with a ladle*]

(5) As regards this statement '[*People*] *indulge in discussion* with regard to an established expression', [we reply that] investigation regarding etymology indeed takes place with regard to an established expression [alone] [As regards the statement] '[They] say that pṛthivī [is so called] on account of being spread. Who must have spread this [earth] and with what *as the support?*', [we urge that] *then verily* [the earth is] broad by sight, even though not spread by others Then also, in this manner all [those] without exception who express what they see would be censured

(6) As regards this statement 'From [whole] words [Śakaṭāyana] derived halves of other words', [we say that] he who indulged in [such] derivation inspite of the meaning not being connected [with any *root*] should be censured on account of that [derivation] This here [is] the censure of a [particular] individual, not the censure of the science [of etymology]

(7) As regards this statement the designation of a prior [being] from a posterior becoming is not proper', [we point out that] we see the acquisition of a name *from a posterior becoming* [in the case] *of some beings* that have come into existence before not [in the case] of others For example, bilvādah [eater of the Bilva fruit], lambacūlakah [of long hair] Bilva [is so called] from supporting or from breaking

[15]

(1) Then also without this [i. e the science of etymology] comprehension of the meaning would not be possibe in the case of the Vedic stanzas [He] who does not comprehend the sense [will] not at all (*atyantam*) [have] *definite knowledge* (*viddrah*) *of the accent and grammatical formation* Therefore this department of learning [i e the science of etymology, is] the complement of grammar and [also] serves a [special] purpose of its own.

(2) If [the science of etymology is to be studied] for the comprehension of the meaning of the Vedic stanzas, [it] becomes useless—thus [holds] Kautsa. For, meaningless [are] the Vedic stanzas.

(3) That [view of Kautsa] should be examined by this [i. e. as follows, after stating it in full, thus :]

(4) [The Vedic stanzas] are fixed in the employment of words [and also] fixed in [their] order. [Hence they are meaningless]

(5) Then also, [the Vedic stanzas] are made endowed-with-form [i. e. are given their form] by the Brāhmana [thus] 'Spread wide'—thus [he] spreads. 'Let me pour out'—thus [he] pours out.

(6) Then also, [they] are of impossible meaning '[O] plant, save this [tree]; [O] axe, injure this not'—thus [he] says while cutting [a branch of the tree].

(7) Then also, [they] are of contradictory meaning. 'One alone stood Rudra; [there was] no second;' [and] 'Numberleses thousands [are those] Rudras who [are] on earth.' 'Enemy-less, [O] Indra, wast [thou] born'; [and] 'Indra conquered hundred armies together'.

(8) Then also, [the Veda] enjoins [one] who [already] knows [his duty]: 'Address [the hymn] to the fire which is being kindled'.

(9) Then also, [the Veda] says. 'Aditi [is] all'. 'Aditi [is] heaven, Aditi [is] atmosphere'—that [we] shall explain later on.

(10) Then also, [some of the Vedic words] are possessed of meanings that are not very clear, [e. g.] amyak, yādṛśmin, jārayāyi [and] kānukā.

[16]

(1) [The Vedic stanzas] are possessed of a meaning because of the identity of the words [used in them with the words of ordinary language, where they certainly have a meaning]

(2) 'This, verily, [is] the perfection of a sacrifice, namely (*yat*), the perfection of form, that is to say (*yat*), a Ṛk stanza or a Yajus formula refers to the rite that is being performed'—thus again (*ca*) a Brāhmana [declares].

(3) 'Playing with sons and grandsons.'

(4) As regards this statement (*yatho etat*), '[The Vedic stanzas] are fixed in the employment of words [and also] fixed in [their] order,' [we have to point out that] this [is found] even in the worldly [expressions], as, Indra and Agni, father and son.

is] far away.' Here [one] sees the sense of the dative [in the word nirṛtyā]; [hence the word is put in the Padapātha as] ending in ai.

(4) Samhitā [i. e the collected text represents] the closest proximity [between the words that constitutes it]. Samhitā [is] the origin of the words [i. e. of the padapātha]. Based on words are the Pārṣadas of all Caranas.

(5) Then again, in a sacrifical [rite] there are many injunctions (*pradeśah*) by means of a reference to the deity. That has to be closely studied by this [namely, the science of etymology]. If they were to say, 'Knowers of the indications [of the various deities] are [we] here,' [we would point out .] 'Like Indra [and like] Vāyu, [the best of men] fill thee, a deity (*devatā* = *devatām*), with strength'—here there is an indication of Vāyu and an indication of Indra in a stanza having Agni [for its deity]. 'Flashing like fire, overpower [the enemies, O] Manyu,' here similarly [is an indication of] Agni in a stanza having Manyu [for its deity]. Tviṣita [means] flashing. [The part] tviṣi of this [word tviṣita] is a synonym of lustre.

[18]

(1) Then also, there is praise of knowledge and censure of ignorance.

This [man] has become a pillar, bearer of burden,—who, having studied the Vedas, does not understand [its] meaning. Who just (*it*) knows the meaning—[he] obtains all bliss [and] goes to heaven, with [his] sins shaken off by knowledge.

What is studied, [but is] not understood, [and] is recited exactly as it is read—that never does burn like dry fuel [in a place] where there is no fire.

[The word] sthānu [is derived] from the root sthā [to stand] Artha [is derived] from the root ṛ [to go], or [it is so called because it] stops from going.

No. 22 A

[1]

(1) Now therefore [we shall explain the Section of the Nighantu called] Daivata [or relating to deities].

(2) Then, whatever names [belong] to deities who receive praises principally—those [they] name as Daivata.

(3) Here [is] that close (*upa*) examination of the deities.

is] far away.' Here [one] sees the sense of the dative [in the word nirṛtyā]; [hence the word is put in the Padapātha as] ending in ai.

(4) Saṃhitā [i. e the collected text represents] the closest proximity [between the words that constitutes it]. Saṃhitā [is] the *origin* of the words [i. e. of the padapātha]. Based on words are the Pārṣadas of all Caraṇas.

(5) Then again, in a sacrifical [rite] there are many injunctions (*pradeśah*) by means of a reference to the deity. That has to be closely studied by this [namely, the science of etymology]. If they were to say, 'Knowers of the indications [of the various deities] are [we] here,' [we would point out :] 'Like Indra [and like] Vāyu, [the best of men] fill thee, a deity (*devatā* = *devatām*), with strength'—here there is an indication of Vāyu and an indication of Indra in a stanza having Agni [for its deity]. 'Flashing like fire, overpower [the enemies, O] Manyu,' here similarly [is an indication of] Agni in a stanza having Manyu [for its deity]. Tviṣita [means] flashing. [The part] *tviṣi of this* [*word* tviṣita] is a *synonym of lustre*

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(3) Here [is] that close (*upa*) examination of the deities.

of good lustre in [my] face a good hearer with [my] ears This then is mostly found in [the Yajurveda] belonging to the Adhvaryu and sacrificial stanzas

(4) Then also oath and curse [are found in some stanzas] as in Today may [I] die if [I] am a demon Otherwise may he be separated from ten heroes '

(5) Then also a desire to describe a particular state [of things is found in some stanzas as in] No death existed no immortality then , Darkness existed concealed in darkness first

(6) Then also lamentation [arising] from a particular state [of things is found in some stanzas] as in The good god today may fly away never to return ' [I] do not know if [I] am this

(7) Then also censure and praise [are found in some stanzas] as in 'All guilty becomes [he who] eats alone ' This house of [him who is] bounteous [is beautiful] like a lotus-lake Similarly in the dice-hymn [there is] censure of gambling and praise of agriculture

(8) Thus with various intentions the seers have visions of the [sacred] stanzas

[4]

(1) Then the stanzas whose deities are not specified—with reference to them a close examination of deities [now follows]

(2) [Such stanzas] have that [deity] for [their] deity to whom that sacrifice or part of the sacrifice [is offered]

(3) Then elsewhere than the sacrifice [such stanzas] belong to Prajapati—thus [hold] the ritualists

(4) [They] belong to Narasamsa—thus [hold] the etymologists

(5) Or even that [deity i e the deity in such stanzas] may be an optional deity.

(6) Or [the deity of such stanzas may be] a group-deity For, there is a wide-spread practice in the world [to assign things or rites to groups as when one says this [thing or rite] possesses the gods as [its] deities [or] possesses the guests as [its] deities [or] possesses the manes as [its] deities

(7) As regards the statement that (iii) a stanza belongs to the deity of the sacrifice, [it is objected] that even non-deities are indeed (iv) praised like deities as [the entities] beginning with horse [and] ending with herbs ,

(8) then also the eight pairs —[The answer to this objection is] He [that is, a student] should not regard things belonging to deities as [though they were] adventitious This becomes directly obvious or clear Owing to the greatness of the deity one Soul is praised in many ways

(9) Other gods are the individual limbs of one Soul.

(10) And also [they] say that the seers praise [the non-deities] on account of the multiplicities of the original nature of the beings [praised]

(11) and on account of the universality of [their] original *nature*

(12) [They] are born from each other [and] they *become the original source or nature of each other* (13) [They] *are born from action*

(14) The Soul itself becomes *the chariot of these, the Soul the horse, the Soul the weapon the Soul the arrows the soul the all,* of the god, of the god

[n]

(1) Three only [are] the deities—thus [hold] the etymologists

(2) [These are] Agni whose sphere is earth Vayu or Indra whose sphere is atmosphere [and] the sun whose sphere is heaven

(3) On account of their greatness even each individual [deity] possesses many names

(4) Or [a deity may receive many names] even from diversity of *function,* as *Hotr Adhvaryu Brahman Udgatr—these* [being different names] of [a priest] though [he] is one.

(5) Or [the deities] may even be just different, for different are the praises,

(6) as also the appellations

(7) As regards this statement 'On account of diversity of function [plurality of names arises and not on account of difference of deities] ' [we point out that] even many [individuals] having *divided [them among themselves] may perform [different] actions*

(8) There, *oneness [i e community]* of locality and oneness of enjoyment should be carefully (*upa*) noted, for example on the earth [live] men beasts and gods—thus [is seen here] oneness of locality And oneness of enjoyment is seen when for example (*yathā*) [there is] enjoyment of the earth by Parjanya and by Vayu and Āditya and of the other world by Agni [and by Vayu and Āditya]

(9) There, this is like a nation of men

[6]

(1) Then [we proceed to] the consideration of the form of gods

(2) [They] must be anthropomorphic or like men—thus [goes] one [view]

(3) For, the praises [which are addressed to them] are like [those of] sentient beings,

(4) similarly the appellations (given to them)

(5) Then also, [the gods] are praised on account of limbs like [those of men, [e g,] 'The huge arms of thee who art mighty, O Indra, we resort to for protection]' 'When [thou] didst grasp [these two worlds] [O] Maghavan, [they were] just a handful to thee

(6) Then also [they] are praised on account of association with material objects like those of men, [e g,] 'With two tawny steeds come, [O] Indra' 'A gracious wife, a pleasure [is] in thy house'

(7) Then also, [they] are praised with actions like those of men, [e g] 'Eat [O] Indra and drink of [that Soma] which moves [to meet thee]' '[O god] whose ears are listening all round (ā) listen to [our] invocation'

[7]

(1) [They] must be unanthropomorphic or unlike men—thus [goes] another [view]

(2) Because (api tu) whatever is seen [of the gods] that [is] un like men, for example, fire wind, the sun, the earth, the moon

(3) As regards this statement, 'For the praises are like [those of] sentient beings,' [we point out that] even inanimate [objects] are thus praised e g [those] beginning with dice [and] ending with herbs

(4) As regards this statement, '[The gods] are praised on account of limbs like those of men', [we remark that] this happens even in [the case of] inanimate [objects] '[They] cry with [their] green mouths'—thus [runs] a praise of the [Soma pressing] stones

(5) As regards this statement '[They] are praised on account of associations with material objects like those of men,' [we remark that] even this [is] just like that [i e is found in the case of inanimate objects] 'The Sindhu yoked [her] comfortable chariot drawn by horses'—thus [runs] a praise of a river

(7) As regards this statement, '[They] are praised with actions like those of men,' [we reply that] this also is just like that, 'Even

before the Invoker [that is, the Fire they] taste the eatable offering'— thus [goes] a praise of just the [Soma-pressing] stones

(7) Or also [they] must be of both kinds [i e both anthropomorphic and unanthropomorphic]

(8) Or also these [unanthropomorphic appearances such as fire wind etc] of [gods] who are just anthropomorphic must be [their] working selves [i e the forms they assume in order to perform certain functions such as those of burning blowing etc], as sacrifice [represents the working self] of the sacrificer [and while the sacrificer possesses a form the sacrifice does not]

(9) And this [is] the custom in [all] narrations

No 23

What again [are] the purposes of [studying] grammar (*sabdanusasanam*)? [They are] Preservation Modification (*uhah*) [Injunction of] the Veda Quickness and Absence of doubt For the purpose of the preservation of the Vedas grammar should be studied for he who knows elision augment and transformation of letters will preserve the Vedas well Modification indeed [is] also [another purpose] Not in all genders and not in all cases are the stanzas recited in the Veda And those have necessarily to be modified in a suitable manner by [the person] engaged in the sacrifice Them a non grammarian is not able to modify in a suitable manner Therefore grammar should be studied [Injuction of] the Veda indeed [is] also [another purpose] The Veda with [its] six members should be studied and understood by a Brahmana [as] a disinterested duty— hus [goes the Vedic injunction] And among the six members grammar [is] the principal and exertion bestowed on the principal becomes fruitful And for the purpose of quickness [of understanding words] grammar should be studied By a Brahmana words should necessarily be known—thus [runs a sacred command] And excepting grammar by no [other] quick method is it possible to know words And for [securing] absence of doubt grammar should be studied Sacrificial [texts] read thus (*iti*) [One] should slaughter a sthula prsati heifer consecrated to Agni and Varuna With regard to that [heifer] a a doubt [arises] thus [Whether the word sthula prsati means] she who is fat and spotted [or] she whose spots [on the body] are big A non grammarian cannot determine [the nature of] that [heifer from the accent [in the following manner] If the first member [in the

compound stula prati] retains its original accent then [the compound is] a Bahuvrihi But if (*atha*) the last [letter of the compound] is acute (*udatta*) then [it is] a Tatpurusa

And these [are] again the purposes of [studying] grammar Those demons Defective word What is studied But [he] who uses Unlearned. [They] supply case endings Who indeed [recites] this Four And one Like barley meal In honour of Sarasvati On the tenth [day] of a son A gracious god art [thou O] Varuna

Those demons Those demons uttering helayo helayah [instead of he-e arayah] were defeated Therefore a Brahmana should not use barbarous language [that is] should not use corrupt forms Barbarous indeed (*ha vai*) [is] thus namely (*yat*) a corrupt word We might not become barbarous—for this reason (*iti*) grammar should be studied [The purpose indicated by the catch words] those demons [is thus explained]

Defective word

A word, defective in accent or letter, [when] improperly used expresses not that sense [which it is intended to express] That [word] a [veritable] thunderbolt in the form of speech kills the sacrificer like [the word] Indrasatru owing to the fault of the accent

We might not use defective words—for this reason grammar should be studied Defective word

What is studied

What is studied [but is] not understood [and] is recited exactly as it is read—that never does burn like dry fuel [in a place] where there is no fire

Therefore we might not study something whose sense is not understood [and] which [consequently turns out to be] useless—for this reason grammar should be studied What is studied

But [he] who uses

But that clever knower of the employment (*yogah*) of speech who properly (*yathavat*) uses words in [their] particular sense at the time of worldly dealings obtain endless success in the other world (*paratra*) and [the other] is contaminated by corrupt words

Who [is contaminated]? [The Purvapaksin says:] The knower of the employment of speech himself Whence [do you get] this? [The answer is] For he who knows [correct] words knows corrupt words as well Indeed just as here is merit in the knowledge of

[correct] words, so in the knowledge of corrupt words also there is demerit Or rather greater demerit accrues [For,] numerous [are] the corrupt words, few the [correct] words Because every single word has many corrupt forms It [is] thus Of this word gauh the following and others are the corrupt forms *gavī, goṇī, gotā, gopotalikā* Then [what about him] *who does not know the employment of speech?* Ignorance [affords] him protection —[The Siddhāntin says] An incorrect (*viṣama*) proposition [is this] It is not proper that ignorance should absolutely be [his] protection, For, [it is declared] whoever might even (*vai*) unknowingly kill a Brahmana or drink wine, he also, methinks, would be one fallen [from his original position] So then [*in the statement*] '*That knower of the employment of speech obtains endless success in the other world and* [the other] is contaminated by corrupt words', who [is it that is contaminated]? [The answer is] He alone who does not know the employment of speech Then [what about him] who is the knower of the employment of speech? Knowledge [affords] him protection [against any possible demerit that may accrue to him from his acquaintance with corrupt words] Where again is *this [stanza] found* (*paṭhita*)? [It is one of] the stanzas named Bhrajā Moreover, oh, [asks the Purvapaksin, are] even stanzas an authority? [The Siddhantin replies by a counter question] What [do you mean to suggest] from this [question]? If [any stanzas are] an authority, this [that is, the following] *stanza also deserves to be an authority*

If a large number (*maṇḍalam*) of jars of the colour of copper (*udumbaram*) [that is full of wine] [*when*] *drunk, would not* take one to heaven, could it [then] take [one there, when it] belonged to a sacrifice?

[The Siddhantin remarks] This [stanza] is sung in intoxication by that worthy *person! But that, which is not sung in* intoxication, is authority But [he] who uses

Unlearned

Unlearned [are those] who do not know the prolation of a name in counter-salutation But with reference to them one should after having returned from a journey (*viproṣya*), unhesitatingly (*kāmam*) say, 'Here [am] I,' as in the case of women

At [the time of] salutation we might not be [treated] like women —for this reason grammar should be studied

[They] supply case-endings. Sacrificial [texts] read, thus The Prayaja sentences should be supplied with case-endings, And with-

out [the study of] grammar it is not possible to supply the Prayoja
sentences with the case endings [They] supply case-endings

Who indeed [recites] this Who indeed recites [lit produce]
this speech word by word, accent by accent [and] letter by letter h
deserves [to be entrusted with] the work of a sacrificial priest We
should be fit for the work of a sacrificial priest—for this reason
grammar should be studied. Who indeed [recites] this

Four

Four [are his] horns three his feet two [his] heads seven
hands [are] his Thrice bound the bull roars continually The
mighty god has entered [among] the mortals

The four horns [are] the four classes of words noun, verb pre
position and particle His three feet [are] the three times, past
future and present The two heads [are] the two kinds of words
eternal and artific al. His seven hands [represent] the seven cases
Thrice bound [means] bound in three places [namely] in the chest, in
the throat [and] in the head. Vrsabha [is derived] from showering
Roraviti [means] produces sound Whence [do you get] this [sense]?
The root ru has the sense of [to produce] sound The mighty god
has entered [among] the mortals—the mighty god [is] word Martyah
[means] men whose characteristic is [liability to] death [The mighty
god] has entered [among] them We should have association (*samyam*)
with the mighty god—for this reason grammar should be studied

Another says

Four [are] the forms measured or assumed by speech Bra
hmanas who are controllers of mind know them Three [forms be-
ng] deposited in a cave do not move [that is do not manifest them
elves] The fourth [form] of speech men speak

Four forms measured by speech [are] the four classes of words
noun verb prepo ition and particle Them know Brahmanas who are
controllers of mind Manisinah [means] controllers of mind Three
deposited in a cave do not move Placed in a cave three do not move,
are not active Do not tw nkle-th s [is] the sense Fourth [form]
men speak. Fourth indeed (*ha vai*) [is] this [form] of speech that exists
among men Fourth this [s] the sense [of turiyam] Four

And one

And one seeing sees not speech and the other hearing hears her
not But to another [she] unfolds [her] body, like a loving well
dressed wife to [her] husband

And indeed one though seeing does not see speech And indeed the other though hearing does not hear her The [first] half [of the stanza] speaks of an unlearned man But to another [she] *unfolds [her] body lays bare [her] person Like a loving well-dressed wife* to [her] husband As a well dressed wife longing [for her husband] lays bare her person—so speech discloses her form to a knower of speech Speech should disclose herself to us—for this reason grammar should be studied

Like barley-meal

Where the wise as though sifting barley-meal with a sieve have with [their] mind made speech [bereft of corrupt forms] here friends know friendships In the midst of their speech is fixed auspicious glory.

[The word] saktu [is derived] from [the root] sac [to cling] [The barley-meal] is difficult to cleanse [because it clings to our hands *in the operation] Or [it should be derived] from the transposed* root has [to bloom] [The barley-meal] becomes expanded Titau is the purifier [that is the sieve] [because it] is possessed of expanded [hide] or is possessed of holes The wise [that is] the thinking with [their] mind [that is] with [their] intelligence made speech, [that is] rendered speech [free from corruptions] Here friends know friendships Here being friends [they] know *friendships [that is]* know companionships Where ? [In] this which is a difficult to go path accessible to [only] one [that is knowledge] having speech for [its] province Who again [are] they? [They are] grammarians Why [do you say] this Auspicious glory is fixed in the midst of their speech *In their speech auspicious glory becomes fixed Lakṣmī* [is derived] from laksana or observation [or] from bhasana or shining [Laksmi] becomes eminent Like barley meal

In honour of Sarasvati Sacrificial texts read thus One who has kept the [sacred] fire having employed a corrupt word should offer an expiatory sacrifice in honour of Sarasvati We should not be fit for expiation—*for this reason grammar should be studied In* honour of Sarasvati

On the tenth [day] of a son Sacrificial texts read thus [One] should confer a name on a son that is born some time following the tenth day—[a name] which has a sonant or soft consonant *(ghoṣavat)* at the beginning, which has a semivowel in its midst which does not contain a long vowel, which *belongs to [one of] the three ancestors*

[of the person conferring the name and] which is not bestowed on the enemies That [name] indeed becomes very well settled [He] should make the name consisting of two letters or consisting of four letter a krt formation, not a taddhita formation And without [the study of] grammar it not gossible to know krt or taddhita formations On the tenth [day] of a son

A gracious god art [thou]

A gracious god art [thou O] Varuna towards the palate (*kaka dam*) of whom thine the seven rivers flow, as [fire] towards a per forated (*susira*) beautiful iron image

A gracious god art [thou, O] Varuna, true god art [thou] towards the palate of whom thine, seven rivers [that is] seven cases flow. Kakudam [means] palate Kaku means tongue That [tongue] is lifted towards it—hence (*iti*) [the palate comes to be known as] kakuda Surmyam susiram iva [This expression means] As then fire having entered inside a beautiful perforated iron-image burns [it], so the seven rivers, the seven cases, flow towards thy palate Therefore art [thou] a true god True gods should we be—for this reason grammar should studied A gracious god art [thou]

Again is this purpose explained for the sake of those who are desirous of studying grammar only [and that there is] again nothing else [that is] also [aimed at]° [Or is this purpose explained for the sake of those also who,] after uttering Om recite [the sacred] words, beginning with Sam and others, section by section In the former age thus was [the procedure] During the time following the sacra ment [of the upanayana] the Brahmanas studied grammar To them then (*tatra*) who knew the places [of the origination of sounds], the internal effort (*karanam*) and the external effort (*anupradanam*) [such as] nada Vedic words used to be taught That [procedure does] not [obtain] today in that manner Having studied the Veda [and being] in a hurry [to marry] they speak, thus From the Veda Vedic words are known to us and profane words from the world Purposeless [is] grammar [therefore] For those students whose mind is thus perverse [with regard to the study of grammar] the preceptor expounds this science These [are] the purposes why (*iti*) grammar should be studied

No. 23 A

How again is it known that word sense and the relation [existing between the two] are permanently fixed ? [This is known] from

the world Since, in the world, having [mentally] grasped one object after another [people] use words [to express them but,] do not make [any] effort for [their] creation [when occasion for their use arises] But things which are capable of being produced—for their creation effort is first (*t cat*) made That [is explained] as follows [A man] about to do something with a pot, having gone to the house of a potter says thus Make a pot [so that I] shall do something with it Not in like manner does [a person] about to use words having gone to the house of a grammarian say thus Produce words [so that I] shall use [them] [But] straightway (*t caiwra*) having [mentally] grasped one object after another [they] use words [to express them] If then the world is the authority in [the matter of] these words, what is done by the science [of grammar]

By the science [of grammar is laid down the rule regarding merit in the matter of the employment of words made for [the purpose of conveying the sense that is known] from the world

that a Brahmana subsists on milk, a Ksatriya subsists on barley (*yavagūh*) [and] a Vaisya subsists on a mixture of boiled milk and curd (*āmikṣā*) And vrata [subsistence] means [whatever] is taken for the purpose of eating And it is possible for him to subsist on even the Sali rice, meat and such other things There a rule is made Similarly it is said [in the Veda] that the sacrificial post should be made of Bilva or Khadira tree And a sacrificial post means [whatever] is taken for the purpose of tying the animal And it is possible for him to tie the animal after erecting just any [piece of] wood or [even] with ut erecting [it] There a rule is made Similarly having placed the pots on the fire [the priest] consecrates [them] by reciting thus Be heated by the heat of the piety of the Bhrgus [and] the Āngirases Even without the consecrating charm fire, whose work is to burn, would heat [the pots] There a rule is made namely, [the rite] being performed in this manner, becomes conducive to prosperity So even here, the comprehen sion of the sense being similar both by means of a [correct] word and a corrupt one, a rule regarding merit is made, namely, sense should be expressed by a [correct] word only, not by a corrupt one, [the expres sion of the sense,] being done in this way, becomes conducive to prosperity

There exists [a word] unused Indeed there exist [words] which are not used. That [is] as follows u a, tera, cakra, peca What [follows] from this that there are words which are not used? Indeed you determine the correctness of words from [their] use, those, which are not now used, would not [then] be correct This [is] contradictory that is said [by you] namely, there indeed exist words which are not used If [they] ex st, [they are] not unused. If [they are] unused [they] exist not [That they] exist and [are] un used—this is contradictory Indeed, while just using [them] you say that there exist words which are not used And now what other man, belonging to your cla s would be [so] clever [as yourself] in the use of words? This [is] not contradictory [We] just (*tvat*) say that [they] exist because the knowers of the science [that is, the grammarians] lay them down by means of [their] s ience [We] say that [they are] unu ed, because [they are] not u ed in the world. [As regards] what is said [by you] namely, 'And now what other man, belonging to your class, would be [so] clever [as yourself] in the use of words?,' [we have to remark] we do not say that [they are] not used by us What then? [We say] that [they are] not used in

Veda specially studied by] the Adhvaryu [priest that is the Yajur veda] the Samaveda of a thousand paths the Rgveda (*bahvrcyam*)[divided] in twenty-one ways, the Atharvana Veda [divided] in nine ways the dialogue history legendary and mythological lore (*puranam*), the science of medicine—thus so much [is] the province of the u c of the word Without studying so vast a province of the use of the word to say that there exist [words] unused [is] only rashness pure and simple In the exceedingly wide province of the use of words those various words are ob erved to be restricted in circulation in those various parts of the country (tatra tatra) That [is seen] as follows The root sav, having the sense of going, is found (*bhavati*) used among the Kambojas only the Aryas use it in [its] modified form viz savah [a dead body] The root hamm [is u ed] among the Surastr i the root rah among the eastern and the central [people], but the Aryas use gam only [The root] da in the sense of cutting [is u ed] among the westerners [but the modified form] datra [sickle] among the northerners And even these words which are considered by you [as] unused —the use of even these [words] is seen Where In the Veda [Read for example :] yad vo revati revaty am tad t a [since, O rich dawns, you have shone out that wealth of yours] Yan me narah srutyam brahma cakra [which famous hymn you, O heroes have made for me] Yatra nah cakra jarasam tanunam [wherein you have effected the decay of our bodies]

Again does merit [lie] in the knowledge of the word or in [its use? And what [is] the distinction here?

If you were to say, 'Merit [lies] in knowledge,' [we have to point out that] demerit [would also arise] in the same way. 6

If you were to say 'Merit [lies] in knowledge [then] demerit would accrue in the same way. For he who knows [correct] words knows corrupt words as well. Exactly as merit [lies] in the knowledge of [correct] words in the same way demerit [lies] in the knowledge of corrupt words also Or rather greater demerit accrues [For], numerous [are] the corrupt words few the [correct] words [Because] every single word has many corrupt forms It [is] thus Of this word gauh the following and others [are] the corrupt forms gavi, goni gota gopotalika 7

The rule [refers] to the employment [of words]

Again the seer makes known the rule with regard to the employment [of words] The demons uttering helayo helayh', were defeated Then let [merit lie] in the use [of words]

[If merit lies] in the use [of words], [prosperity will accrue] to all people 8

If merit [lies] in the use [of words], all people will be united with prosperity [because all use correct words in their every-day dealings] Now, what malice [is this] of yours if all people would be united with prosperity? Indeed, [there is] no malice whatsoever, but [what I want to urge is that there] would be uselessness of effort And verily effort should be fruitful and effort should not be divorced from fruit And if you were to say (*nanu*) Those, who would make effort would use excellent words Those alone would be united with excellent prosperity [The answer to this is] Indeed, the contrary also is observed For, [men] who have made effort [and] who [with all that are] unskilled, are *seen [as also men] who have not made* [any] effort [and are yet] skilled *There [that is, in such instances] even* the dissociation of the fruit [from effort] would accrue *Thus then* merit [lies] not also in knowledge alone, not also in use alone What then?

Prosperity lies in the use [of words] preceded by the knowledge of] the science [of grammar] That [is] similar to [what] is proclaimed by] the word of the Veda 9

He who uses words after previously learning] the science [of grammar] is united with prosperity That [is] similar to [what is proclaimed by] the word of the Veda Words of the Veda also proclaim thus [He] who sacrifices with the Agnistoma and [he] also, who knows it in this manner, [obtain a certain kind of property] [He] who kindles the Naciketa fire and [he] also who knows it in this manner [obtain heaven] Another says tat tulyam Vedasabdena [-this clause should be explained as follows] As the words of the Veda, [when] *studied with due observance of [the necessary] rules* [such as those of celibacy etc], become fruitful so he, who uses words after previously learning the science [of grammar] *is united* with prosperity Or again let it be that merit [lies] in knowledge alone But [*nanu ca*] it has already been urged [lit said] that if one were to hold that merit [lies] in knowledge demerit also [would accrue] This [is] no objection. We [rgard] the word as authority What the [Vedic] word says is authority to us And the [Vedic] word proclaims merit [as lying] in the knowledge of [correct] words, not demerit [as lying] in the knowledge of corrupt words And again what is neither prescribed nor prohibited does not at all (*eva*) lead to evil (*doṣaḥ*) not to prosperity [either] That [is explained] as follows

Hiccoughing, laughing and scratching do not at all conduce to evil, not
also to prosperity Or, the knowledge of corrupt words [is] just a means
to the knowledge of [correct] words [For,] he, who knows corrupt
words, knows [correct] words as well. Therefore when one says
merit [lies] in thus knowing [words], it naturally (*arthat*) follows
that merit [lies] in the knowledge of [correct] words preceded by
the knowledge of corrupt words Or this would be like [the case of]
a well digger That [is explained] as follows Even though a well-
digger, [while] digging a well, becomes scattered over with mud
and dust, he, when waters arise, derives just from those [waters] that
advantage [namely, being able to use the water for his purpose] by
which that evil [namely, his being covered over with mud and dust]
also (*ca*) is completely destroyed [and] union with great prosperity
takes place Thus here also, even though demerit [attaches] to the
knowledge of corrupt words, yet, but, the merit here that [lies] in the
knowledge of [correct] words—by that [merit] that evil also will be
completely destroyed and union with great prosperity will take place
As regards what is said that the rule [refers] to the employment [of
words], [it is to be understood that] that rule [refers to the employment
of words] in a sacrificial rite For thus it is learnt from the Veda
There were sages, named Yarvana and Tarvāna, to whom merit was
visible [that is, who were the seers of Vedic stanzas that bring
merit], who knew the higher and the lower [entities, namely, Brahman
and the world], who understood what deserves to be understood [and]
who had realised the true nature [of Brahman] Those revered
[sages], instead of using 'Yad vā nah tad vā nah [Whatever veri-
ly is ours, let that verily be ours],' use Yarvanastarvanah ' But
(*punah*) in a sacrificial rite [they] do not use corrupt forms By
those demons on the other hand (*punah*) corrupt forms were used
in a sacrificial rite, therefore they were defeated.

No. 25

(50) There was a royal seer known as Rathaviti, the son of
Darbha. That king [being] about to sacrifice approached Atri and
propitiated [him]

(51) Announcing himself and the object to be achieved, [he,]
who stood with folded hands, chose the seer Arcanānas, the son of
Atri, for [performing] the work of a priest [for him].

(5) He along with [his] son went to the king for the perfor manceof the sa rifice And Syavasva [was] verily the son of Arca nanas, the son of Atri

(53) Who [that is Syavasva] had been with pleasure taught by his] father all the Vedas tog th r with [their] members and subordi nate memb rs Then Arcananas, having gone with [his] son per formed the sacrifice for the king

(54) And while the sacrif e was in progress [he] saw the illus trious daughter of the king The king s daughter might b come my daughter in law —thus a i idea (*manah*) occurred to him

(55) And the heart of Syavasva verily became fixed on her the And he [nam ly Arcananas] said to the institutor of the sacrifice thus Ally [yourself] with me, [O] king

(6) The king de irous of giving [his] daughter to Syavasva said to his own queen thus What [is] thy opinion? Indeed [I desire to] give the girl to Syavasva

(57) For a son of Atri would be not a bad (*adurbala*) son in law for us at all (*tu*) She on her part said to the king Indeed I have been born in a family of royal seers

(58) No non seer [ould] ever (*tu*) [be] our son in law Ver ly this [youth h s not seen stanzas Let the girl be given to a seer so that [he] would be ome the mother of the Veda Because a [certain] seer considers [him] who has seen stanzas [as] the father of the Veda

(59) That king after consulting with [his] wife refused him [that is Arcananas with the words] No one who is not a seer deserves to be [our] son in law

(60) Rejected by him the seer returned when the sacrifice was over But the heart of Syavasva did not at all (*eva*) return from the girl

(61) But then the two returned even both came upon Sasiyasi and Taranta and k ng Purum lha

(62) Now (*tu*) k ngs Taranta and Purmilha [were] seers the sons of Vidadasva Those kings themselves offered worship to those seers [namely Arcananas and Syavasva]

(63-64) And the king [namely Taranta] showed the seer s son to [his] queen And [being] just permitted by Taranta Sasiyasi gave to Syavasva manifold wealth [such as] goats and sheep cows and

horses [Thus] honoured by the institutors of the sacrifice, father and son going to their own hermitage [and] to Atri,

(65) saluted Atri, the great seer, of brilliant lustre [But] in the mind of Syavasva was [the thought] 'I, owing to [my] not having seen a stanza,—

(66) I did not, alas! obtain the girl beautiful in all [her] limbs Could I become a seer of stanzas? [Then] my joy would be great

(67) To him who was thus reflecting in the forest the host of the Maruts appeared [He] saw standing at his side exactly (*ira*) similar in form

(68) and just equal in age, the Maruts, having gold on [their] chests Having seen the gods of equal age, having the bodies of men,

(69) Śyāvasva, amazed, then asked the Maruts, thus 'Who are [you]? But afterwards [he] understood [them to be] the gods, the Maruts, the sons of Rudra

(70) Having understood [he] praised them in that manner with these stanzas, viz, 'Whoever ride' For, the seer considered it a great transgression of himself,

(71) that, just after seeing, [he] did not praise [them] and that [he] asked [them] thus 'Who [are] you?' [Being] praised [and being] delighted with that praise, [the Maruts,] whose mother was Pṛśni [while] going,

(72) gave gold to him then, having taken [it] off from their own chests But when the Maruts had gone away, Śyāvasva of very great fame,

(73) went in thought to the daughter of Rathavīti He [who had] just [become] a seer, wishing to announce himself to Rathavīti,

(74) appointed Night to [perform] the work of a messenger with these two [stanzas] viz, 'This my song of praise' To [Night,] who could not see Rathavīti [he,] discerning [him] with the eye of a seer,

(75) said thus 'Here [he] dwells' 'on a delightful ridge of the Himavat' Having learnt the seer's command, urged by the goddess might,

(76) the son of Darbha taking that daughter [with him] approached Arcananas And having clasped his feet standing submissive (*prahva*) with folded hands,

(77) [he] announced [his] name, thus I [am] Rathaviti, the son of Darbha That [I] formerly refused thee who wast desiring alliance with me,

(78) forgive [me] that Let a bow be to thee [from me] And do not, revered one, be angry with me The son of a seer, thyself a seer, [thou] art, revered one, the father of a seer

(79) 'Oh (*hanta*) [1] accept this [girl as] a daughter in law'—so said [he] And the king, having himself honoured [Arcananas] with water to [wash] feet, the water of worship and the mixture of honey,

(80 81) [and] having given him a hundred white horses allowed [him to go] to [his] abode The seer [Arcananas] on his part (*api*) having praised Sasiyasi and Taranta and king Purumilha, with the six stanzas, beginning with (*iti*) 'May [she] gain' went to [his] dwelling.

Now (*tu*) the following (*para*) eleven [hymns beginning with] 'With law belong to Mitra and Varuna

No 25

The topic of what is significant in the Vedic texts [whether the words that constitute them or their meaning]

Because the Sastra [that is, the Brāhmana sentence, refers] to the meaning of those [Vedic texts]

Now then [the question is], thus [Are] the Vedic texts [such] as have [their] meaning intended to be expressed or [such] as do not have [their] meaning intended to be expressed? [In other words] do [the texts] serve the sacrifice by revealing [their] meaning or by [their] mere recitation? If [one were to suppose that they serve the sacrifice] by mere recitation, then this [text] namely, '[I] cut the grass the abode of gods' would not as a rule (*niyogatah*) be used in cutting the grass [If on the other hand one were to suppose that the texts serve the sacrifice] by [conveying] a meaning, [a text,] whose subsidiary character is known from the context or the section (*prakaranam*), would not possibly be useful anywhere else and therefore (*iti*) would even in the absence of the statement [contained in the Brahmana passage, namely, iti barhir lunati] be used in cutting the grass alone

Therefore [we] thus understand [the proper position to be] namely, [the texts] serve [the sacrifice] by mere recitation only.

Why [do you say so]? Because the Sastra [that is the Brahmana sentence, refers] to the meaning of those [Vedic texts The Sastra fixes this [text] exactly in that [action] which the text [is] capable of expressing For instance (*iti*) [O oblation] of wide fame spread wide'—thus [the priest] spreads the oblation This statement [name ly, iti purodasam prathayati] would be purposeless, if [the sacred texts] served [the sacrifice] by expressing a meaning But [if we suppose that they serve the sacrifice] by mere recitation then [their] application must be stated and [it] has been stated [by the Brahmana sentence iti purodasam prathayati] Therefore [texts do] not [serve the sacrifice] by expressing a meaning For instance if a man having eyes is led by another, surely [he] cannot see with [his] eyes—this [is what] is understood

If you were to say (*nanu cet*) that the Brahmana sentence would be for the purpose of praise (*arthar dah*) [we reply] Not indeed ! It has been said before that praise [is constituted by] the remaining sentence of that [text] by which [a certain thing] is laid down And with reference to [a thing] independently laid down no purpose whatsoever is served by praise Therefore the [Brahmana] statement cannot [be] for praise

is it] is not able [thus] to exclude For, [a text] which excludes, would give up its own sense and would presume the sense of another [text] and would forbid what had become possible

Therefore sacred texts are not intended for conveying a meaning. Hence the meaning (*rupam*) of this [text], namely, '[I] cut the grass, the abode of gods, is not the authority for [its] application to the cutting of grass

On account of the fixed arrangement of the Vedic sentences 32

Because Vedic texts have a fixed order of words 'Agnir murddha divah'—this [forms a proper Vedic text, but] not in [its] reverse [as 'divo murddha gnih'] If [texts are] intended for conveying a meaning, the meaning is understood even by the reverse [of those texts], thus (*iti*) the fixed arrangement would be purposeless If on the other hand (*atha*) [they are] intended for a particular kind of recitation, the recitation [would be] *different* in the *reverse* [of those texts], therefore fixed arrangement is resorted to Consequently that [alternative is] the [proper] alternative in which the fixed arrangement would have a purpose But [the objector points out] fixed arrangement is seen even in [the case of] expressions which have a meaning as this (*iti*) Indragni [The answer to this objection is that] that [is] proper there, because of the absence of the comprehension of the meaning in the reverse

Because the Sastra refers to [a matter already] known 33

Indeed even when the meaning is understood by recitation the text [*that is, the Brahmana sentence*] *becomes* capable of expressing it For instance (*iti*) [O] Fire-kindler, take away the fires' What [more] can that [text] convey with regard to [a *matter already*] known? If then [the texts] are intended for a particular kind of recitation, the particular kind of recitation can be supposed even with regard to [a matter already] known If you were to say that from a fresh utterance some peculiar mental impression arises, [we remark that] you have thus resorted to just our side Utterance [means] recitation That Indeed is possible to be done, not the conveying of the meaning [however], that [is] impossible with regard to [a thing already] understood, as on a foot which [already] has a shoe one does not wear another shoe owing to the impossibility [of so wearing it]

Because [the texts] express [a thing which is] non-existent 34

A thing which has become a means in the sacrifice should be revealed [by the texts]. But (*ca*) a thing of that kind does not exist [at all] which these Vedic texts express As for example 'Catvāri śṛṅgā'. Indeed there is no expedient whatsoever of the sacrifice, which is of four horns, of three legs, of two heads [and] of seven hands. Therefore here, what can [the text, if considered as] intended for conveying a meaning, convey? But in case the text is intended for [mere] recitation, [it] would be right. Similarly, what can this [text] 'Kill me not' express even when there is no slaughter?

Because [the text] direct the meaning towards an inanimate object. 35

Towards an inanimate object indeed [the texts] direct the meaning, as '[O] tree, protect him.' [Texts] of this kind, serving the sacrifice by conveying a meaning, would address the tree for the protection of the animal; and that [tree being] inanimate is not possible to be [thus] addressed. But if [the texts are] intended for [mere] recitation, this fault would not occur. Therefore [texts are] intended for [mere] recitation. - 'Hear, [O] stones'—this also [is] an illustration.

Because there is a conflict in the meaning. 36

Even a conflict in the meaning exists as 'Aditi [is] the sky, Aditi the atmosphere.' Who would ever determine [from such a passage] that she herself [is] the sky, she herself the atmosphere? And not causing [one] to determine [in this way], would [the text] serve [the sacrifice] by conveying a meaning? But in the mere recitation this conflict does not arise. Therefore [texts are] intended for recitation. 'Rudra [is] one; a second existed not.' 'Numberless thousands [are] the Rudras who [are] upon the earth'—this also [is] an illustration.

Because like the Vedic study [the texts] do not [aim at] conveying a meaning. 37

At the time of the Vedic study Pūrṇikā performs the threshing [of the rice], [while] a student learns the text relating to the threshing. That [student] does not by means of that text study its meaning. He strives to learn definitely (*avadhāraṇam*) the order (*ānupūrvī*) of the letters. And that with which a purpose [is served] should be learnt. Hence on account of the study of the recitation we understand that a purpose [is served] by recitation.

Because [certain texts are] unintelligible. 38

Moreover it is quite impossible to understand the meaning of some texts. For example: 'Amyak sā ta Indra ṛṣṭirasme;' 'Sṛṇyeva jarbharī

Turpharitū', and 'In Irah somasya kanukā.' What would these [texts] convey? But if [they are] intended for recitation [there would be] no fault Therefore this [follows that] texts are intended for recitation

Meaninglessness of the texts [follows] from [their] association with transient [things] 39

Association with transient things would indeed also occur if texts are intended for conveying a meaning For instance 'What do the cows do for thee among the Kikatas? [There are] people named Kikatas [There is] a city named Naicāsakha [where ruled] king Pramangada If [texts are] intended for conveying a meaning it is understood that this text was not previously experienced before [the time of] Pramangada —Thus on account of these reasons such as tadarthasastra texts, [it is known] are not [such] as have [their] meaning intended to be expressed

But not peculiar [is] the meaning of the sentences 40

But not peculiar [is] the meaning of words employed in the world and in the Veda Exactly as that [meaning is] intended to be conveyed in the world just so even in the Veda [it] deserves to be [intended]

Not so [says the Purvapaksin] In the world practical life (*samvyavaharah*) [becomes possible] on account of those meanings being understood here in the conversation with invisible deities and inanimate constituents (*angan*) of the sacrifice no service whatever [is done] to the sacrifice [by the meanings being understood] If the invisible is supposed [as arising from the meaning understood] that deserves to arise from just the recitation [of the texts without understanding their meaning] For what is to be done should have a purpose And recitation [can] in no way [be said as] not worthy of being done, if [it is supposed to be required] for the invisible (*apurvam*) [or] if for the meaning [of the texts recited] If the meaning is not conveyed, nothing whatever [becomes] purposeless [But] if [recitation] is not practised the purposelessness of the Veda (*samāmnanam*) [will result] Therefore the invisible [must be regarded as arising] from recitation And to the same effect [Sutras like] 'Tadarthasastrat' and others have been stated.

Therefore [the following] is said [by us in reply to the above argument of the Purvapaksin] Exactly for the purpose of conveying a meaning [is] the recitation of the texts [practised] in a sacrifice As regards what has been said [by you] namely, there is no purpose [which can be served by the knowledge of the meaning of the texts] in

a conversation with deities and constituents, [we have to urge that] the making known or manifestation (*prakasanam*) of the constituents of the sacrifice itself [forms] the purpose How? For, when the sacrifice and the sacrificial constituent are not manifested, the sacrifice [is] not possible to be performed Therefore for the purpose of accomplishing that [namely, the sacrifice] the revealing of the meaning [is] a great service to the rite, and it is known that [the revealing of the meaning] does that [service] Therefore there is a purpose for this [manifestation of the meaning] And that [purpose] which is [so clearly] seen, is not possible to be repudiated with the words (*iti*) 'Expression of the meaning [is] not the purpose [of the texts recited in the sacrifice]' But (*nanu*) [says the Purvapaksin] if [the texts] were to serve [the sacrifice] by expressing a meaning [the Brahmana sentence,] namely [He] grasps it with four' [and] others of the same kind would be purposeless [The answer to this is] Let [the Brahmana sentence] be purposeless we grant for a moment (*kamam*), [but] we shall never deny the [clearly] seen serviceableness of the expression of the meaning

Then [is] that Sastra [namely, the Brahmana sentence, really] purposeless? Not indeed!

For the purpose of qualification reference [to the meaning of the Vedic texts] is again made [in the Brahmana sentence] 41

As regards what has been said [by you] namely [The Brahmana sentence 'He] grasps it with four,' [cannot be considered as] intended for conjunction because of the absence of the word [indicating] conjunction, [we have to remark that] from the [Brahmana] sentence it is understood that the grasping [as] qualified by the number four [of the texts to be repeated at that time], should be performed There fore [one] grasping [the spade] with one text, would not be grasping [it] as laid down in the Sruti [namely, the Brahmana sentence tam caturbhiradatte]

[It is a case of ultimate] exclusion. 42

[As regards your statement] that in [the sentence] which excludes, namely, 'Imam agrbhnan iti asvabhidhanim adatte', three faults would arise [we have to urge as follows] The connection [is] not thus, namely, 'Thus [he] grasps' What then [is the connection]? [The connection is] thus 'Thus the horse's rein [he grasps]' On account of the indicatory mark [the grasping is connected] with mere rein, but on account of the [specific] word [it becomes connected] with the particular [rein, that is], with the horse's rein And when there is

a sentence [of general import] the indicatory mark [in the Ved c text] has a directing power (v m jojakam) but (ca) that sentence [of general import] inf rred from the statement in the section, exists not [in the present case] Which [is] that [sentence that you say does not exist]? [It is] this With this text [one] should do the graspin' which [sen tence] being present [the grasping] becomes applicable to mere rein on account of the indicatory mark But [there is] the perfectly (eva) direct statement [of the Brahmana sentence connecting the grasping] with the horse s rein When this is there that inferential [grasping of the mere rein] does not present itself Therefore there is no possibility of [the grasping] being applicable to the donkey s rein

Or [the Brahmana sentence is] a praise 43

[O oblation] of wide fame spread wide—thus [the priest] spreads — here the reference [to spreading made] again [in the Brahmana sen tence is] for the purpose of praise in this manner (iti) that [spreading] makes famous the lord of the sacrifice himself But [the P rvapak sin points out] this [is] not the remaining sentence of the text and no purpo e [is served] by pra se in [a matter] which l as [already] become po sible (prapta) [The ans ver to this is] True tl is [is] not the application of the text not [its] praise [either] spreading itself is praised there As regards the text [it] becomes applicable owing to [its] very meaning [and] is here repeated in order to praise the spread ing [thus] So praiseworthy [is] the spreading that [when it is] being done [it] s done with a text of this kind What advantage accures tl en? [It is this] That [spreading] makes the lord of tl e sacrifice famous owing to his offspring and cattle Is this much only the fruit of this [spreading]? No thus say [we] Thus is said [by us] with a view to show (iti) how pra se would arise [from the sentence] How [can] the word prathayati [be used] wl en tl ere is no spread ng [done by the Adhvaryu]? [The answer is] On account of the address [to the oblation] by means of tl e text [To explain] By means of the t xt the Adhvaryu says to tl e oblation thus Spread an l he v l o in this manner says Spread causes to spread as he who says Do caus s [some one] to do

But [the assumption of the unseen is] not opposed [to our view] 44

As regards what has b en said namely Owing to the purposive-ness of tl e f xed arrangement of the words the texts [are such] [as do] not have [the r] meaning intended to be conveyed [we] ave to remark]

We grant for a moment that (kamam) the fixed arrangement [is] purposeless [but we]cannot [regard what has been] seen [namely mantra nam arthabhidhanam] as unauthoritative If you were to say that the recitation of the fixed [texts conduces] to the unseen [we reply] the assumption of the unseen [is] not opposed to our view also [The recitation, when] thus understood becomes productive of prosperity—thus [we explain the rise of the unseen]

In the sacrificial direction the censure [which you urged as attaching] to the action [of conveying a meaning by the Mantras is] no censure because [the direction is] of the nature of brushing up [the priests memory] 45

Then with regard to what has been said [by you] namely, that it is impossible to teach [a matter already] known by [such a direction as] 'Get the vessels containing holy water' and that therefore the unseen [arises] from [mere] recitation [we have to remark that] it [is] not [so] Though [a thing was] known as a duty a purpose [is served by the sacrificial direction] at the time of [its] performance by [causing] recollection [of it to arise in the mind of the priest] That [recollection however] occurs by another means as well. Hence the Vedic statement (mn nam) [contained in the sacrificial direction, is] for the purpose of ruling that [the recollection] should be caused by this means

When [texts] express [a thing not in existence we must there understand] praise 46

When [texts such] as 'Four horns' express [a thing] not in existence, [we must understand] the word [as being] metaphorical, for the assumption of a qualitative metaphor (gauni) is supported by authority [But to say that] the unseen [arises] from [mere] recitation [is] unauthoritative Four priests [are] like horns to him Three [are] his feet —this aims at the [three] pressings [of Soma] 'Two heads'—this [stands for] the sacrificer and [his] wife 'Seven hands'—this [is said] with reference to metres 'Thrice found'—this [means] bound with the three Vedas Vrsabha [is he] because [he] showers [objects of] desires Roravīti has the sense of [to produce] sound 'The mighty god [that is the sacrifice] has entered among the mortals —this aims at the qualification of men [to perform sacrifices]. Thus for example, the river having the ruddy geese resembling breasts the swans resembling a row of teeth the Kasa flowers resembling a garment [and] the moss resembling hair—this [represents] praise of the river

[The text] desirous of bringing about the resemblance of the [sacrificial] implements with intelligent [beings] for the glorification (*samrddhih*) of the sacrifice characterises [them] with the word of address, thus [O] tree protect him' [and] thus 'Hear, [O] stones' After this there will be the repetition of the chapter (*anuv kah*) [to be recited] in the morning Where even stones being [just] inanimate would listen, what then even learned Brahmanas And in this manner stones though inanimate are addressed

Owing to metaphor absence of contradiction [results] 47

'Aditi [is] the sky'—here this word [is] metaphorical Hence [there is] no contradiction As this Thou thyself [art] the mother thou thyself the father Similarly [in a rite] whose deity is one Rudra [the text] Eko Rudrah [becomes relevant], [and in a rite] whose deities are a hundred Rudras [the text] 'Satam Rudrah' [becomes relevant] thus absence of contradiction [results]

The non-mention of the meaning [in the injunction regarding the study of the Veda is justified] because of the absence of the connection [of the study with an actual sacrifice] 48

But as regards the statement, namely at the time when no sacrificial rite [is being performed] the pupil does not desire to disclose [the meaning of] the threshing by Purnika by means of the text relating to threshing [that he studies] [we have to remark that he] does not desire to disclose this for the service of the sacrifice owing to the absence of the connection of the study with the sacrifice But [says the objector] non study of the disclosing [of the meaning] and study of the letters have been enjoined [To this the following] is said [by is in reply] Owing to ease [of understanding the meaning] the non study of the disclosing [is enjoined] But (*ca*) the study of the letters [is enjoined] owing to [their] being difficult to grasp

[There is] only ignorance of the existing [meaning] 49

The meaning though present [in the passages brought forward by the Purvapaksin as unintelligible], is not understood owing to carelessness idleness etc The meaning should be inferred from the root on the strength of the Nighantu (*nigamah*=a list of difficult Vedic words) etymology and grammar For example 'Sri yeva jarbhari Turpharitu'—these and others are observed to be the epithets of the Asvins ending with [the termination of] the dual number By this the hymn in honour of the Asvins concluding with 'Asvinoh kirmamapra' is understood [to have been referred to] And [as] epithets of

the deities the words jarbhari and others become appropriate And [these words] are characterised by ordinary meaning on account of the known sense (*prasiddhih*) of [their] component parts Thus everywhere [we have to explain what are regarded as meaningless words]

And the association with transient things has [already] been explained 50

[This has been done] under this [Sutra], namely, 'Parantu Sruti sāmanyamatram'

Instruction [for the use of a text for a certain purpose] by means of an indicatory mark [shows that] that [text is] possessed of a meaning 51

From the injunction '[He] approaches the fire-kindling priest with a stanza in honour of Agni', [it is understood that] instruction [for use] by means of an indicatory mark becomes [possible] only in the case of texts whose meaning is intended to be conveyed If [they are] for the purpose of Agni, then [they are] in honour of Agni [and] not on account of the presence of the word Agni